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**SIVAJNANA SIDDHIYAR
OF ARUNANDI SIVACHARYA**

ŚIVAJÑĀNA SIDDHIYĀR

OF

ARUNANDI ŚIVĀCHĀRYA

TRANSLATED WITH INTRODUCTION, NOTES, GLOSSARY ETC.

BY

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SAIVA SIDDHANTA MAHA SAMAJA



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INTRODUCTION.

MY serious study of the system commenced about the year 1894 and I began it by translating that wonderful work, *Śivajñānabodhām* of Meykaṇḍadeva; and as the work progressed, I thought of publishing it and this was done in the year 1895. Every one knows that this is the most difficult work in Tamil though so short in dimension and the mastery of it gave me real insight into the philosophy of Śaivism. In the year 1897, I published the translation of *Tiruvaruṭṭayan* or *the Light of Grace* of Saint Umāpatiśivāchāriyar, a work of such exceeding beauty that it attracted the attention of other scholars as well and I found that the late Rev. Dr. G. U. Pope and Rev. G. M. Cobban had both severally translated it, and they did not publish their translations, solely out of deference to my previous publication; and Dr. Pope incorporated his translation in his notes to *Tiruvāchakam*. In the year 1897, in the month of June, in commemoration of the Diamond Jubilee of the late QUEEN-EMPRESS VICTORIA THE GOOD, was commenced the monthly Journal, *the Light of Truth* or *the Siddhānta Dipikā*, under my sole auspices and support, and in its pages was commenced the translation of the present work, and it was completed by the year 1902 in the Vth volume of that Journal; and owing to various causes, its republication in book form has been delayed till now. All my contributions on Tamil Literature and Philosophy have appeared in the pages of this Journal, and I was able to bring out in separate book form in last year, most of my papers on Śaiva Siddhānta under the title of "*Studies in Śaiva Siddhānta*"; and my papers on other subjects still await republication. · I

induced Mr. Mahādeva Śāstri, B.A. of the Oriental Library of H. H. The Mahārāja of Mysore to translate Śrī Nilakaṇṭha Śivāchārya's *Bhāṣhya* on the *Brahma sūtras*, on the promise of an honorarium which was contributed partly by myself and partly by the late lamented P. Pāṇḍituṇaisvāmi Tevar Avergal, Zemindar of Pāḷavanattam and President-Founder of the Madura Tamil Saṅgam, whose loss to the Tamil country cannot be easily estimated. The translation was finished most creditably in the VIIth volume of *the Siddhānta Dīpikā*. I entrusted the revision and editing of this rare work to Dr. V. V. Ramanān, Ph.D., but he took such a long time over even the introduction, that I had to cancel the arrangement; and I hope to issue it however before next April. I am glad to say also that I was the means of attracting a large number of students to the study of Tamil Literature, Antiquities, and Śaiva Philosophy, both in Tamil and Sanskrit, and their contributions have found place in the pages of this Journal. My translation of Tirumūlar's *Tirumantra*, *Śaiva Samayaneri Viḷakkam*, and the other *Siddhānta Śāstras* are being continued, and before I lay down my mortal coil, I hope to make it my proud boast that I and my friends and co-workers had translated all the fourteen Siddhānta Śāstras together with other works on Āgamānta.

I may be pardoned for entering into these personal details as there was hardly any bibliography on the subject in English before I commenced my work. The original translation of *Śivājñānūbodham* and *Śivaprakāśam*, by Rev. Hoisington and that of *Śivājñānasiddhiyār* by Dr. Graul was published more than forty or fifty years ago, but they did not seem to have attracted the attention of European and Indian scholars. About the time I commenced my work, Rev. G. M. Cobban was familiarising the Madras readers with his translations from Saints Paṭṭinattar and

Tāyumanavar published in the *Christian College Magazine*. Dr. Pope's long promised *Tiruvāchakam* only appeared in April 1900. And since then, the subject has received considerable attention at the hands of Christian Missionaries like Rev. Mr. Goudie, Rev. Mr. Goodwill and Rev. Mr. H. W. Schomerus* and their contributions appeared in the *Christian College Magazine*, *Harvest Field*, *Gospel Witness* etc., and some of them have been republished in the *Siddhānta Dipikā* also. In recent years, the Sanskrit side of the philosophy has been handled ably by Dr. V. V. Ramanān in his several contributions to the *Siddhānta Dipikā*,† and the translation of *Śiva Sūtra Vimarśanī*‡ by Mr. P. T. Śrinivāsa Aiyāṅgar M.A., is an important contribution, and Dr. L. D. Barnett § M.A., Litt. D. (British Museum), as is well-known, has interested

* I gladly note that my friend Rev. Mr. Schomerus went home to bring out his translation into German of *Śivajñānobodham* and this was brought out in last October.

† Vide S. D. vol. x. Psychology of Shaḍadhvas, the Mystic works of Śivāgrayogin, vol. xi. Sūkshmagama, Virāṣaivism.

‡ The original has been published by the Government of H. H. Mahārāja of Cashmere.

§ Vide, Vol. xi. *Siddhānta Dipikā* commencing at p. 62 for his learned address on Śaiva Siddhānta, delivered before the Royal Asiatic Society. "The subject to which I have the honour of inviting your attention to-day is one of such vastness, and its issues are of such immense importance in the history of both ancient and modern Indian religion and theology, that I tremble at my own temerity in raising it to-day, and feel constrained to ask in advance your indulgence for the necessarily superficial manner in which I must treat it. I shall endeavour to lay before you first a brief sketch of the Śaiva Siddhāntam, the system of theology which expresses the religious and philosophical ideals of the great majority of the Tamils in India and Ceylon, and of a considerable number of their Dravidian neighbours; and this system I will try to trace to its origins and connect it with the ancient speculative movement which has for its literary monument the Sanskrit Upanishats."

himself in the study of the subject and is about to bring out English translations of some of the Upāgamas like *Paushkara* and *Paramārthasāra* of Abhinavagupta etc. Of course as noted at pp. 439 to 443, Vol. xii of the *Siddhānta Dipikā*, the latest contribution is that of Professor R. W. Frazer * of the London University to the *Encyclopædia of Religion and Ethics*. The wonder however is why in spite of the Antiquity † of Religion and Philosophy, and the vastness of its literature in Tamil ‡ and Sanskrit, § it has

* I extract the following from his letter to my son, the Editor of the *Siddhānta Dipikā*. "I do this on account of my profound regard for your *Siddhānta Dipikā* and for the great work it is doing in a noble spirit of self-sacrifice to bring to light some of the great literary treasures of Tamil land. I do it further with feeling of deep debt to the learned Editor of the *Dipikā* and further with profound respect for the learning and labours of the revered scholar Śrīmān J. M. Nallasvāmi Piḷḷai Avargaḷ and Brahmaśrī V. V. Ramana Śāstrin Avargaḷ."

† Rev. W. F. Goudie writes in the *Christian College Magazine* (xx. 9.) as follows :—

"There is no school of thought and no system of faith or worship that comes to us with anything like the claims of the Śaiva Siddhānta."

"This system possesses the merits of a great antiquity. In the Religious world, the Śaiva System is heir to all that is most ancient in South India, it is the Religion of the Tamil people by the side of which every other form is of comparatively foreign origin."

"In the largeness of its following, as well as in regard to the antiquity of some of its elements, the Śaiva Siddhānta is, beyond any other form, the religion of the Tamil people and ought to be studied by all Tamil Missionaries."

‡ Almost the whole of the literature in Tamil is permeated with the Philosophy of the Śaiva Siddhānta, so much so that European students have been led to think that it is purely a Tamilian Religion and Philosophy. Vaishṇava Religion occupies a fairly respectable position, but its philosophy is nearly the same as the Śaiva Siddhānta. Śaṅkara's Vedānta is represented by hardly any ancient books in Tamil.

§ The vastness of the Āgamānta or Siddhānta literature in Sanskrit has hardly been realized by European savants. As for the matter of

attracted the attention of so few Oriental scholars. The reason is not far to seek. Most of the European scholars from Sir William Jones lived in Northern India, and the school of philosophy that was brought to their notice was that of Śrī Śaṅkara and that of Śāktaism. In their general appearance and ordinary practices, the Siddhānta Śaivas are hardly to be distinguished from those Hindus who follow Śrī Śaṅkara and hence all these scholars have supposed that Śaṅkara's Vedānta represented the philosophy of the Śaivas. This misapprehension has been carried to such an extent that we find such a talented scholar as the late Sir W. W. Hunter writing in the Imperial Gazetteer that Śrī Śaṅkara was the greatest exponent of the Śaiva Religion. No doubt his followers conformed in general to the practices of the most ancient faith but Śrī Śaṅkara introduced, or brought into

that, owing to the ignorance of the priestly class, the gurukkaṣ, its study has been altogether neglected in South India, and it is sad to relate that considerable portion has been lost for ever. Its study has been kept up by the Viraśaivas in the Canarese and Telugu countries, and there is just a chance that if the ancient libraries in the north, in Rajaputana, Cashmere and Nepaul are carefully explored, some of the works hitherto considered lost may yet be discovered. Great credit is due to the late C. Shanmukhasundara Mudaliyār of Chintadripet, Madras, who brought out most of the Tamil Siddhānta works and all the available Āgamas and Upāgamas in his Śivajñānabodha Press, which he has richly endowed. His heir and successor Mr. M. Aḷagappa Mudaliyār is carrying on the work. Unfortunately all these Sanskrit works are in Grantha character and they are as such not being availed of by European scholars, and scholars in other presidencies of India. This defect was sought to be remedied by Rai Bahadūr Mallappa Varad of Sholapur who at great self-sacrifice brought out a large number of works on Āgamānta, and it was his intention to bring out an edition of all the original Āgamas also, but unfortunately he has been cut off by the cruel hands of death before he could complete his self-imposed task. I hope his successors will carry on the noble work.

greater prominence, owing to the exigencies of the times as I believe, certain innovation in the ancient form of the philosophy which was not sanctioned by Āgamānta; and by his towering personality and great erudition he seemed to have won over all* the Brahmans to his side, except those who were in direct charge of the Śaivite Temples all over India; but on the other hand, he seemed to have exercised little or no influence on the other classes. Then again these scholars who came across the Śākta Āgamas or Tantras (Vāmamārga) failed to distinguish these from the Divyāgamas which belonged to the Right-hand path or Dakṣiṇa mārga, and were repelled evidently from their study. But it is remarkable as Svāmi Vivekānanda in his famous address at Chicago said, that all the rituals from the Himālayas to Cape Comorin are guided by the Āgama or Tantra; and especially as I should say all the rituals connected with the Temples, whether Śaiva or Vaiṣṇava or Śākta. The most essential characteristic of the Dakṣiṇa Āgamas is its extreme purity, and all the abominations, either original or derived of the Vāmamārga are foreign to the Pure Śaiva Siddhānta.† However, the views

* Not all. All the brahmans who are Śrī Vaiṣṇavas and Mādhvas do not follow his leadership. In the Circars, Viraśaiva Brahmans called Ārādhyas intermarry with Niyogi Brahmans, but do not acknowledge Śrī Śaṅkara's leadership but follow Śrī Nilakaṇṭha Śivāchārya.

† It is a most noticeable fact that the Śaiva Brahmin priests have refused to associate themselves with Vāma practices, though the latter were connected with the Temple of which they were priests; and others have been deputed to do this polluted worship. In Śrī Śailam or Śrī Parvatam, in Kurnool District, I observed that the Pūjāris of the Śiva Shrine, where the worship is pure and undefiled are the ancient Śaiva priests called Tamballas or Tapobalas, and the priest of the Goddess called Brahmarāmbha, where animal sacrifices are even now offered, are followers of Śrī Śaṅkara. In the famous Temples of the God and Goddess at Kāñchi (Conjeeveram), pūjāris are similarly different. Vide also our author's hit at the Vāmamārgi, where (Chapter v. 15) the Lokāyata is made to shake hands with the Vāmi.

of these oriental scholars mainly influenced those in Europe so much so that in course of time, Hinduism has been identified with the Vedānta of Śaṅkara, in the European mind ; and with the revival of learning in India itself, this has also acted on the Hindu mind, so that twenty years ago, I remember a Hindu gentleman who since came to fill the highest position in the official world, asking a friend of mine who was delighting the audience on board a steamer with singing hymns from Tayumanavar and Maṇikkavachakar, whether there was any other Śaiva philosophy except that of Śaṅkara. More than fifteen years ago, Rev. Mr. G. M. Cobban wrote to me to say that great injustice was being done to this school of philosophy, but he hoped at the same that the time was fast approaching when full justice would be done to it. And naturally enough too, Dr. Barnett complains of the neglect of Śaiva Siddhānta by European scholars. I do hope that when the mists of misapprehension and ignorance are fully removed, the claims of Śaiva Āgamānta would be fully recognized for the glory of our ancient motherland and the whole world.

As I have already pointed out, the Tamil literature being saturated with the Śaiva Siddhānta Philosophy, the few European scholars like Rev. Dr. G. U. Pope and others who laboured hard in this field have been led to think that this philosophy is the choicest (pure) product of the Dravidians (Tamils) and it had no relation to the ancient Sanskrit Philosophy, and their opinions seem to be guiding subsequent writers like Rev. Mr. Goudie, Professor Frazer and others. And my own friends like the late Professor Sundaram Piḷḷai, Paṇḍit D. Savariroyan, M. R. A. S., Virudai Śivajñāna Yogigal, Mr. T. Ponnambalam Piḷḷai, M. R. A. S. have been trying to impress upon me the like notion and they have gone so far as to say that the original Sanskrit Sūtras

forming the Text of Śivajñānabodha should have been translated from the Tamil of Meykaṇḍadeva and not *vice versa*. It was just a few weeks ago that I had a most interesting conversation with that talented Tamil lecturer and authoress Mrs. Alarme'maṅgai Amma! when she tried to argue out that the Tamil Religion and Philosophy was monotheistic and pure before its contact with the Aryan Religion and Philosophy. This is no doubt the pleasant side of the picture and one highly tickling to the vanity of the Tamilian. But there is another side to the picture as well, and there have not been wanting men who have tried to traduce the character of the Tamil people, their social customs and their religious beliefs, and practices, and scholars, old and new, have gone to the extent of affirming that the gruesome picture of Rudra as the Destroyer, in the Rig-veda etc., and even the gruesome picture of the Viśvarūpa described in the Bhagavat-gītā was all derived from the Demonalatory and savage rites of the Dravidian aborigines.* They also say that if Rudra is praised

* *Vide* p. 182, *Studies in Śaiva Siddhānta*, article on "the Union of Indian Philosophies" by Charles Johnston: "As a third element in the *Bhagavatgītā* we have the Purāṇic episode of the transfiguration, and, we must say, it reproduces all that grim and gruesome ugliness of many armed gods, with terrible teeth, which the purāṇas have preserved most probably from the wild faiths of the dark aboriginals and demon worshippers of Southern India."

And my reply pp. 177 to 180. "And we come to the fact that the whole of the chapters 9, 10 and 11 of the Gītā is a mere reproduction and a short abstract of that central portion of the whole Vedas, called the *Śatarudriya* of the Yajur Veda. What is called transfiguration is the *Viśvasvarūpa Darśana*, or the vision of the lord as the All, as manifested in the whole universe. One and all, the objects in the whole universe, good, bad, sat, asat, high and low, animate, inanimate are all named in succession and God is identified with all these and it is pointed out that He is not all these, "the soul of all things, the creator of all things, the pervader of all

things" (*Viśvātmane viśva sṛje viśvam avītiya tiśṭhate*). This *Śatarudriyam* ought to be known to every Brahmin more or less, and it is the portion of the Vedas which is recited in the temples every day. The praise of the *Śatarudriyam* occurs throughout the Mahābhārata, and most in Droṇa and Anuśāsana Parvas, and these parvas dealing as they do with various visions of God (*Viśvasvarūpa Darśana*) as granted to Ṛishis, Upamanyu, Vyasa, Nārada, Kabila, and Kṛishṇa himself on other occasions, contain the similar reproductions of the *Śatarudriya* as in chapters 9 to 11 of the Gī.ā. What is more important to be noted is that in the case of Kṛishṇa, he got the teaching from Upamanyu Maharishi, and after initiation (*Dikshā*) into this mystery and performance of tapas, he gets to see the vision himself, and he describes it as follows (*vide* p. 87 to 91 Anuśāsanaparva. P. C. Roy's translation).

"The hair on my head, O son of Kunti, stood on its end, and my eyes expanded with wonder upon beholding Hara, the refuge of all the deities and the dispeller of all their griefs.....Before me that Lord of all the Gods, *viz.*, Sarva, appeared seated in all his glory. Seeing that Īśāna had showed Himself to me by being seated in glory before my eyes, the whole universe, with Prajāpati to Indra, looked at me. I, however, had not the power to look at Mahādeva. The great Deity then addressed me saying, "Behold, O Kṛishṇa and speak to me. Thou hast adored me hundreds and thousands of times. There is no one in the three worlds that is dearer to me than thou." And the praise by Kṛishṇa which follows is almost what Arjuna himself hymned about Kṛishṇa. Vyasa meeting Asvatthama after his final defeat tells him also that Kṛishṇa and Arjuna had worshipped the Lord hundreds and thousands of times. And does not this explain Kṛishṇa's own words in the Gītā that he and Arjuna had innumerable births (iv. 5).

*What we wish to point out is that this transfiguration scene with its gruesome description which Mr. Johnston wants to trace to *Purāṇic* legends preserved from South Indian aborigines is, by express text and by the authority of Kṛishṇa himself traced to the second Veda; and to say that the Yajur Veda, the central portion of this Veda, should copy the holiest portion of the whole Vedas, as believed by the contemporaries and predecessors of Kṛishṇa, from the demonology of the South Indians, could only be a parody of truth; and if this be true, this demonology of the South Indians, instead of being a thing repugnant must have been

as gracious, Blissful and with healing remedies, it is only by way of flattery to avert his terrible anger. To all these, I have replied and I would again reply that they have not studied the

glorious indeed, to be copied by the *Brahmanavādins* on Yajur Veda days. Western scholars have only misread and misunderstood the nature of this transfiguration and *Viśvarūpa* mystery, as they have misread the mystic personality of Rudra or Śiva Himself, whose ideal these scholars say, was also copied from the aborigines. To the credit of Mrs. Besant, be it said, she has understood both these mysteries better than any other European. Śiva's whole personality, with his eight forms, *Aṣṭamūhūrtams* (see p. 220 of the *Siddhānta Dipikā*, vol 1, for full description) earth, fire, air etc., and his three eyes, as Soma, Sūrya and Agni, and his Head as Ākāśa, and his eight arms as the eight cardinal points, his feet as *Pādāṅga*, and the sky as his garment, *Digambara*, and himself, a *Nirvāṇi* and living in cemeteries and yet with his Śakti, Umā, a Yogi yet a Bhogi, all these give a conception of the Supreme Majesty of the Supreme Being which, no doubt, nobody can look up in the face. Does any ordinary person dare to look up nature's secrets and nature's ways in the process of destruction and creation and sustentation? If so, he will be a bold man, a great man. Strip nature of its outside smooth and fragrant cloak and what do you see inside? The picture is ugly, dirty and gruesome. Yet the scientist perceives all this with perfect equanimity, nay with very great pleasure. A small drop of water discloses to the microscopic examination multitudes of living germs, and these fight with one another, devour each other with great avidity. We drink the water. Plants drink up the water. Animals eat the plants, insects and animals devour one another. Man, the greatest monster, devours all. There is thus constant struggle of life and death going on in nature. And when this nature is, as thus, exposed to view in the transfiguration, and Arjuna sees before him this havoc, in the Person of the Supreme as the Destroyer, ('Devourer' of Kaṭha Upanishat) (and be it remembered that this *Viśvasvarūpa Darśana* is more gruesome in *Gītā* no doubt, than similar ones presented in the *Anuśāsana Parva*, as Kṛiṣṇa's whole burden of advice in the *Gītā* is simply to force Arjuna to fight and kill his foes, and to conquer his repugnance), a remark that it is derived from Purāṇic legends and aboriginal practices is altogether out of place. We hope to pursue this subject on a future occasion.

subject in all their historical bearings and with a due historical perspective, and they have not availed themselves of all the materials to be found in both the languages. Many a mistake of the Sanskritists would have been easily corrected if he was an equally good scholar in Tamil and the imperfections of the latter would have been easily cured if he was a good Sanskritist. We have no literary records in Tamil earlier than *Tolkāppiyam*, which though preceding the arrangement of the Vedas by Vyāsa may be given a date at least 1000 years before Christ. And yet at this distant date, the amalgamation of the Tamils and the Āryans had become complete and the Tamils had borrowed all the forms and names of the Āryan Religion and Philosophy. All that we could say now is that judged by the very high state of efficiency of their arts and civilisation which they possessed even independent of any Sanskrit influence, they must have possessed also a refined form of religion which was akin to the highest Āryan conception or was even much more monotheistic at that early time. And it will be asserted only by the ignorant that Tamilians or Āryans were not at one time or other idolaters and demonolaters, or that they borrowed from each other. Nor have they ceased to be so even now. These are practices connected with every race and nation from their earliest infancy and with all our boasted growth in civilisation, and religion, the lower strata are still in the same position in different countries and nations, and will continue to be so till we reach the millennium.

I should like to correct the notion first that there is anything peculiarly Tamilian in Śaiva Religion and Philosophy; but on the other hand, almost all the terms and forms we use are derived from Sanskrit; and the bulk of the literature in Tamil dwindles to insignificance when compared with the vast Āgamaṇṭa

literature in Sanskrit.* And our Tamil Āchāryas were also great Sanskritists, as our author himself was, who was called *Sakalāgama Paṇḍita*, (Doctor well learned in all the Āgamas) before he received his Dikshānamam of Aruṇandi Śivāchārya from his Guru Meykaṇḍān. Our author states expressly in his introduction and in verses 13 to 15 of eighth sūtra how this precious religion and philosophy is based on the Vedas and Āgamas; and I have tried to give a brief synopsis of my argument that modern day Śaivism and Śaiva Siddhānta Philosophy is lineally descended from the ancient Vedas and Upanishats, and I have tried to fix the approximate place and date of the Āgamas also, in my papers on '*Śvetāśvatara Upanishat*' and '*Śaiva Religion and Śaiva Advaita Siddhānta Philosophy*' (vide pp. 109, 273 *Studies in Śaiva Siddhānta*); and hope to elaborate the same in my introduction to *Śrīkaṭṭha Darśhya*. So far therefore as this part of the subject is concerned I would leave it here, except so far as to offer a few remarks called for by Dr. Barnett's statement that Tamil Śaiva Siddhāntam was derived from the Pratyabhijñā school of Cashmere in the beginning of the thirteenth century (vide p. 103, *Siddhānta Dipikā* vol. XI.) That this is not correct will be apparent from the following facts. So far as the formal religion was concerned nobody will question the statement to-day that Śaivism was anterior to the days of the Mahābhārata. So far as the philosophy is concerned, all scholars including Dr. Barnett are inclined to the view that it should be traced to the Śvetāśvatara Upanishat and that it enunciated an eclectic† form of Hindu Philosophy.

* Vide appendix where the Sanskrit authorities are given

† Professor Monier Williams: "The Bhagavatgita commented on by the great Vedāntic Teacher Śaṅkarāchārya, may be regarded as representing the *Eclectic School of Indian Philosophy*. As the regular systems were

That this is an ancient Upanishat anterior to the days of Śrī Śaṅkara and Bādarāyaṇa is also admitted. That this Upanishat is the foundation not merely of the Śaiva Siddhānta but also of the Vaishṇava Philosophy so well expounded by Śrī Rāmānuja * in his famous Bhāṣhya in the twelfth century will also be apparent. And then we have the fact that Śrī Nilakaṇṭha Śivāchārya † developments of the Upanishats, so the *Eclectic School* is connected with those mystical treatises, through the Śvetāśvatara Upanishat. This last is a comparatively modern Upanishat,¹ but whether it was composed before or after the Bhagavatgītā, *the design of both is evidently the same. They both aim at reconciling the conflicting views of different systems, by an attempt to engraft the Sāṅkhya and Yoga upon Vedānta doctrines.*"

Professor Macdonnel : "Of the *eclectic* movement combining Sāṅkhya, Yoga and Vedānta doctrines, *the oldest representative is the Śvetāśvatara Upanishat.* Much more famous is the Gītā.

Professor Frazer : "The teachings of idealistic Monism by Śaṅkara Āchārya, the Karma-yoga of Patañjali with a theistic Sāṅkhya were united and formed an *eclectic* school of philosophy for South India known as the Śaiva Siddhānta, which dealt with the nature of a personal God, the soul, and its bonds or Māyā, which separated it from mystic union with the soul of things."

Rev. Mr. F. Goodwill : "Those who have studied the system unanimously agree that this eulogy is not a whit too enthusiastic or free worded. That the system is *eclectic* is at once apparent."

* Professor Monier Williams : "It is scarcely too much to say that the creeds indicated by these two terms Śaivism and Vaishṇavism constitute the very life and soul of modern Hinduism."

† All the accounts that we have of the life of Śrī Śaṅkara agree that Śrī Nilakaṇṭha Śivāchārya was the elder contemporary of Śrī Śaṅkara. If he was later than Śaṅkara, and he was an insignificant personality, there is no reason to suppose that the eminent biographers of Śrī Śaṅkara would have made him an elder contemporary of Śrī Śaṅkara. My own view is that he was much anterior to Śrī Śaṅkara

¹ Professor Max Müller : "That no argument that has as yet been brought forward seems to me to prove in any sense of the word its modern character."

wrote his Bhāshya on the Brahma sūtras not later than the eighth century A. D. and the form of the Śaiva Philosophy was settled once for all in his time.

And the latest date ascribed to Śrī Śaṅkara is the eighth century. And Śrī Nilakaṇṭha Śivāchārya declared in no unmis-
takable terms that he perceived no difference between the Veda and Śivāgama.¹ And it is our contention as that of Śrī Nilakaṇṭha that all the Vedas and Upanishats and Āgamas established the Śaiva Religion and Siddhanta Philosophy.* A few dates in the

and as he was a factor to be reckoned with, they make him enter into a disputation with Śrī Śaṅkara. That this meeting between the two is wholly apocryphal will be evident from the fact that all the arguments ascribed to Śrī Nilakaṇṭha for the purpose of refuting him find no actual support in the Bhāshya. Vide also Śrīnivāsa Dikshitar's article on the *Age of the different Bhāshyas* in the *Brahmavidyā*, extracted and translated in page 215 vol. II. S. D.

I am informed by Paṇḍit Sundareśa Śāstri that Śrī Nilakaṇṭha Śivāchārya's Maṭham is still in existence in Gokaraṇa, and adjoin the famous Temple at the ancient place and the Adhipati's of this Maṭh keep up the traditions connected with their ancient founder. And I am not quite sure if there were not other seats of his in other parts of India, which came to be usurped by followers of Śaṅkara or filled by Viraśaiva and Śaiva non-Brahmin Adhipatis. Vide page 86 vol. x. S. D.

¹ & ² Śrīkaṇṭhaśivāchārya's Bhāshya on II. ii. 38. p. 267, vol. II. S. D. "Former Āchāryas (teachers) maintain that this Adhikaraṇa is intended to set aside the theory, advanced in parts of Śiva-Āgama, that Śiva, the Parabrahman, is a mere efficient cause. On the contrary, 'we see no difference between the Veda and the Śivāgama. Even the Vedas may properly be called Śivāgama, Śiva being the author thereof. Accordingly Śivāgama is two fold, one being intended for the three (higher castes), the other being intended for all. The Vedas are intended for people of the three castes, and the other for all. Śiva alone is the author of both.

"Or, the question may be viewed thus:—The Vedas and the Āgamas are both authoritative inasmuch as we find, in both alike, Brahman,

history of the Tamil Philosophy will be of the greatest importance in this connection. No doubt Saint Meykaṇḍān and his followers wrote in the thirteenth century. But what about the age of *Rauravāgama*, of which *Śivajñānabodham* was itself an excerpt? I pointed out long ago in my article on *Śvetāśvatara Upanishat* * at page 126 that for the beginnings of the Āgama literature we have to go far behind the days of the Mahābhārata and Purāṇas as the Āgama doctrines and rituals were bound up with these. And my friend Mr. M. K. Nārāyaṇasvāmi Aiyar is prepared to agree with me in this opinion on an examination of the Sūta Samhitā,† an integral portion of the *Skānda Mahā Purāṇa*, and his conclusion is "that such a considerable literature existed even at the time of the inception of the Purāṇas lends colour to the surmise entertained by many that the source of these Āgamas had their origin in times almost coeval with the days of the Brahmana period." And he proceeds to point out that Tirumūlar, the greatest of the Śaiva Saints in his *Tirumantram*, whose age is ascribed to the first century A.C. mentions several of these Āgamas by name. To go back to my argument based on the Tamil literature, it will be evident that the Santāna Āchāryas

Praṇava, the Pañchākshari, Prāsāda, and other mantras; mentioning of Paśu, Pati, Pāśa and other things; such lofty dharmas as the smearing of ashes, the wearing of Tripuṇḍra, worship of Liṅga, the wearing of Rūdrāksha, and all other such things. The author being the same, and both expounding the same thing, they are not opposed to one another."

* Vide *Studies in Śaiva Siddhānta* pp. 109 to 145.

† Vide his article *the Sūta Samhitā* and *the Śaivāgamas* in vol. iv. *S. D.* pp. 134 to 136. A colophon to the Sūta Samhitā states that Śrī Śaṅkara read it eighteen times before he wrote his famous Bhāṣhya. Sāyana, in his commentary on the Sūta Samhitā quotes frequently from the Āgamas in explaining the text. Appaya Dikshita in his commentaries also freely quotes from the Āgamas."

from Saint Meykaṇḍān freely make use of Śrī Nilakaṇṭha Śivāchārya's conclusions. St. Śekkilār, the author of *Periyapurāṇa* * or Śiva Bhakta Vilāsam in Tamil preceded these Santāna Āchāryas and he was immediately preceded in the eleventh century by Nambiyāṇḍār Nambi, the Tamil Vyāsa who arranged the Tamil Veda into eleven Tirumuṇai. In these eleven Tirumuṇai are included the Devāra Hymns of St. Jñānasambandhar, St. Appar, St. Sundarar, St. Seramān and the Hymns of Saint Māṇikkavāchar, Tirumular, Nakkīrar, † Kāraikkālammaiyaṛ, ‡ Paṭṭinattār, Kandarāditya and others. All these precede the age of Nambiyāṇḍār Nambi, and the ages of Kandarāditya and of Saint Tirujñānasambandha are fixed once from all by Epigraphical researches § to the ninth and sixth century A. C. respectively. The only age in doubt is that of Saint Māṇikkavāchar, but this does not matter. It was at any rate before the ninth century. That Saint Tirumūlar preceded Saint Jñānasambandhar, there is ample evidence. And more than this, the age of the third Tamil Saṅgam is not put down beyond the first century A.C. by almost all Tamil Scholars. If this be so, Nakkīrar who was the head of the Tamil Saṅgam was about this date, as also many of his contemporaries, whose works are collected in the eleventh Tirumuṇai. The works of all of them do clearly show and imply the prior existence of the Śaiva Āgamas and Śaiva Siddhānta. If therefore the Śaiva Religion and Śaiva Siddhānta Philosophy was anterior to the first century A.C. how could it have travelled from the North to the South and in the thirteenth century from Abhinavagupta.

* Vide Summary of *Periyapurāṇa* in the *Indian Patriot* by me.

† Vide *Siddhānta Dipikā* vol. XII. pp. 407, 522.

‡ Vide *Siddhānta Dipikā* vol. XIII. p. 157.

§ Vide *Tamilian A treasury* No. 3. *Some Mile-stones* by Professor Sundaram Pillai, and C. M. Duff's *Chronology of India*.

The only safe conclusion to be derived is that the Śaiva Āgamas being coeval with the Brāhmaṇa period, they have been developed in the North and in the South and in the West * in the several centuries succeeding this. The development in the North and South and West were independent of each other, though the authorities (the Śaivāgamas) they followed were the same. No doubt Dr. Barnett does not ignore the existence of Śaiva literature in the Tamil and Canarese countries earlier than thirteenth or tenth century, and he traces all the different schools to the Śvetāśvatara Upanishat which as he observes was canonical long before the days of Śaṅkara. And we fail to understand therefore how the Tamil Siddhānta could have been derived from the Pratyabhijñā school of the tenth century.

Leaving this portion of the subject, I would say a word or two about the theory that the conception of Rudra-Śiva was derived from aboriginal sources. I have already discussed this question at some length in my papers on *Śvetāśvatara Upanishat* and *Union of Indian Philosophies* pp. 114 to 118, 177 to 180. It can be easily shown that the so-called aboriginal conception of Śiva can be traced to the Rig Veda, and if so, as observed by me elsewhere, the demonology of the South Indians, instead of being a thing repugnant must have been glorious indeed to be copied by the Brahmvādins of Vedic days. These scholars have completely misunderstood the character of Rudra-Śiva. This fierceness is not alone characteristic of Rudra but of other Vedic deities also, and whole passages could be quoted from the Rig Veda to this effect.† It is this which Kālidāsa also brings out by his lines:

* By the great Basava and before him by Śrī Nīlakaṇṭha Śivāchārya.

† *Vide* the following among others, taken from Wilson's translation of the Rig Veda :

I. vii. (11-104) 8. Harm us not Indra, abandon us not; deprive us not of enjoyments that are dear to us; injure us not, afflict not our

'The Gods, like clouds, are fierce and gentle too,
Now hurl the bolt, now drop sweet heavenly dew.'

unborn offspring; harm not those who are capable (only of crawling) on their knees.

I. iv. (4-54) 1. Urge us not, Magavan, to this iniquity, to those iniquitous conflicts, for the limit of thy strength is not to be surpassed. Thou hast shouted and hast made the waters of the river roar; how (is it possible) that the earth should not be filled with terror.

I. v. (6-63) 1. Indra, thou art the naughty one who becoming manifest in (the hour of) our alarm, didst sustain by thy energies heaven and earth. Then through fear of thee, all creatures and the mountains and all other vast and solid things *trembled*, like the tremulous rays of the sun.

I. ii. (2-25) 1. In as much as all people commit errors, so do we divine Varuṇa, daily *disfigure* thy worship by imperfections.

2. Make us not the *objects of death* through thy *fatal indignation*, through the wrath of thee so *displeased*.

3. We *soothe* thy mind, Varuṇa by our praises for our good, as a charioteer his weary steed.

I. ii. (1-24) 13. Suneshepa seized and bound to the three footed tree has invoked the son of Aditi, may the regal Varuṇa wise and irresistible liberate him; may he let loose here his *bonds* (Pāśa.)

14. Varuṇa, we *defrecate thy wrath* with prostrations, with sacrifices, with oblations, avertor of misfortune (asura) wise and illustrious, be present amongst us and mitigate the evils we have committed.

15. Varuṇa loosen me from the upper, the middle and lower *bond* (Pāśa). So, son of Aditi shall we through faultlessness in thy worship become freed from sin.

I. iii. (1-36) 20. The flames of Agni are luminous, powerful, *fearful* and not to be trusted. Ever assuredly and entirely consume the mighty spirits of evils and all other adversaries.

II. ii. (13-152) He amongst those (who are your followers) who observes truth, who is considerate, who is commended by the wise, who is able to inflict *harm*, carefully weighs (the means whereby) *fierce* and well armed, he *slays* (a foe) less efficiently accoutred, and by which the revilers of Gods however naughty may perish.

II. ii. (15-154) 2. Vishṇu is therefore glorified that by his prowess he is like a *fearful, ravenous and mountainous* haunting wild beast that in his three paces all worlds abide.

and which was philosophically explained by the Sūtrakāra and Bhāṣyakāra under i. iii. 40 on the text "because of trembling." And I have also shown how this is not an idea repugnant to Christians. Our author brings out the transcendent character of Śiva in a number of beautiful verses (Supaksha i. 48 to 54) and in verse 51, he explains the contradictory character of Śiva, as showing his transcendent nature, and says that all these different forms were assumed for manifesting His Grace, and His destructive acts were acts intended to destroy man's sin.

One would be tempted here to give a resume of the doctrines enunciated in this book, but one could not do justice to the task, seeing to what subtle details of doctrine and argument the author takes us to. And unless one takes the trouble to master the details, he could never honestly say he had comprehended the philosophy. My further excuse would be that in the several papers forming my *Studies in Śaiva Siddhānta*, I have discussed at sufficient length on some of the most leading doctrines of this school severally; and which I have tried to summarise in my paper on 'Śaiva Religion.' However it will not be quite out of place if I just draw the attention of the readers of this volume to some of these points.

The first thing that will strike the readers of this system is its all comprehensiveness, its many sidedness, and its eclectic and universal character. From the passages already quoted it will be seen how European Scholars trace this philosophy to the Śvetāśvatara Upanishat and make it out to be an admixture of Yoga and Sāṅkhya and Vedānta. Mr. R. C. Dutt is also of this opinion. But this is no jumble of these systems, no *ollapodrida*; nor did it grow out of these systems and after their various authors had propounded them. With regard to the six systems of the philosophy, I have tried to argue against

the idea that they arose at sometime or other, and the order in the naming of these systems meant any thing like historical sequence. If it means any thing at all, it means a psychological order, an order in the growth of human thought, from its infancy or childhood, the selfish Lokāyata, to its maturity which ends in selflessness. The maturity had been reached thousands of years ago in India, and found expression in the Vedas and Āgamas, together with the various stages in the soul's growth. This formed common fund of the national or popular philosophy, the mānasa lake of the philosophical thought and language of Vijñānabhikṣu, referred to by Professor Max Muller in his *Six Systems*.* This mānasa lake was not a waste of waters but was life-giving and organic and was one whole. This popular philosophy had its counterpart in the popular Religions and only two such can lay claim to this position,† namely Śaivism and Vaiṣṇavism. And anybody who knows anything of India, modern or ancient, will not fail to note how Śaivism is the more ancient, and the more popular of the two.‡ The Śaiva Religion

* "The longer I have studied the various systems, the more have I become impressed with the view taken by Vijñānabhikṣu and others that there is behind the variety of the six systems, a common fund of what may be called national or popular philosophy, a large mānasa lake of philosophical thought and language, far away in the distant north and in the distant past, from which each thinker was allowed to draw for his own purposes."

† It is scarcely too much to say that the creeds indicated by these two terms Śaivism and Vaiṣṇavism constitute the very life and soul of modern Hinduism. (Monier Williams.)

§ Some European Scholars have given out that Vaiṣṇavism is the more popular of the two. I cannot understand what they mean by this. It cannot be in numbers as the majority of the Hindus in all parts of India wear Śaivite emblems, and should be counted as Śaivite for historical purposes, though they may be divided as Śūktas and Gāṇapatyas

preserves as such the old religion and traditions, from the days of the Rig Veda, which can be observed even more clearly in the ritualistic portion, and if there was a change at all, it was in polity when all the symbols of the Yajña became more truly clothed with a spiritual meaning. There has been no break in the philosophy of the Hindus all this time either ; otherwise, it would be incomprehensible that the oldest and most eclectic form of philosophy enunciated by the seers of the Śvetāśvatara and Gitā should have died out, when all sorts of faiths continue to live in odd corners of this Bhāratavarsha. It will be observed however that from time to time new sects have branched off from the parent stock and formed into new creeds, and new schools of have risen, some to suit the exigencies of the times.* It was in Southern India, that the great struggle between the old Hinduism etc., and their philosophical opinions may vary. The fact that all Śaivites have no prejudice against the worship of Viṣṇu cannot go to weaken our position ; for it is in the nature of seceders and converts to be more bigoted than those who belong to the parent religion. If they mean, that Vaiṣṇavism appeals more to the lower classes, this may be true in a sense. R. Sewell's list of antiquities will show what proportion of the Temples in Southern India are Śaivite as compared with those dedicated to Viṣṇu, the proverbial proportion being 1008 to 108. I have known Towns in this presidency where you can count those who wear the Vaiṣṇava mark on one's fingers. Some of the Āḷvārs would seem to have worn the sacred ashes, (the Śaivite emblem) by references to the same in their hymns.

* It is an opinion which I have stated elsewhere that Śrī Śaṅkara adjusted his philosophy to meet the *Māyāvāda* of the Buddhists, and so promulgated a new theory of *Māyā* and that he never changed his belief in the traditional Śaiva Religion, and faith which is evidenced by his minor works *Śiva Bhujangam*, *Śivānandalahari*, *Saundaryalahari*, etc., in which works he has praised the Śaivaite Saints Jñānasambandha, Siruttoṇḍa, Kaṇṇappa, and others of the *Śiva Bhakta Vilāsa*. In this opinion, I am glad to say several eminent paṇḍits of Śrī Śaṅkara's school are disposed to agree with me.

and Buddhists and Jains occurred in the earlier centuries of the Christian Era, and it was our great Śaiva Āchāryas, Jñāna-sambandha, Vāgīśa, Sundara, and Māṇikkavāchaka who overthrew these heterodox sects.* Sekkilār speaks of Jñānasambandha in the following terms:

வேதநெறிதழைத்தோங்க மிருசைவத்துறைவினங்க

பூதபரம்பரைடொலிய புனிதவாய்மலர்ந்தழுத

சேதவளவயற்புகழித் திருஞானசம்பந்தர்

பாத்தமலர்தலைக்கொண்டு திருத்தொண்டிபரவுவாம்,

That so the Vedic paths may flourish, and Śaiva Haven may shine,
And the followers of old tradition may prosper, His pure lips broke
out in cry,

Tirujñānasambandha of Pugali, girt with cool rice fields

With His Feet on our head, we will set forth the history of His mission.

And the famous lines setting forth the greatness of all the four Āchāryas are to this effect:

சொற்கோவும் தோணிபுறத் தோன்றலுமென் சுந்தரனும்

சிற்கோலவாதலுர்த் தேசிகனும்—முற்கோலி

வந்திலரேல், நீநெங்கே மாமறைநூல்தானெங்கே

எந்தைபிரா னெந்தெழுத்தெங்கே.

If Vāgīśa, and Sambandha and Sundara

And our Guru of Vādavūr (Māṇikkavāchaka) had not come forward,

Where would our Holy Ashes be, where our Sacred Vedas

Where would our Pañchākshara be?

It will be noticed how in these stanzas their special mission is stated to be the preservation of the ancient Vedic Religion which was at the same time Śaivism. And almost every line of the Devāra and Tiruvāchaka Hymns set forth the praises of the Vedas, and the keenness of the struggle is evidenced by the

* See *Tamilian Antiquary* No. 3, 'Some Mile-stones' by Professor Sundaram Pillai, as to the part respectively played by Śri Śaṅkara and Śri Rāmānuja, in the overthrow of the heterodox faiths.

Āchāryas devoting one verse in each of the Devāra Hymns to the denunciation of Buddhism and Jainism. And as I open the sacred book, the first lines I light upon are these :

குண்டரும் குணமிலாதசமண் சாககிய
மிண்டர்கண் மிண்டவைகேட்டு வெகுளன்மின்
விண்டுகர்தம்புரமெய்தவன் வெண்ணியில்
தொண்டராயேத்தவல்லார் துயர் தோன்றவே.

The Kuṇḍars and the wicked Jains and Sākya,

Their gross insults hearing, don't be incensed.

The Lord who burnt the Triple-city, in Vepī

Him if they praise as His Bhaktas, no sorrow to them at all.

(*Tiruvēṇṇivūr Paḍigam* of Sambandha.)

We can very well understand how the Śaivaites had to bear in patience all the contumely and insults of these atheists, till our Āchāryas, adopting the tactics of the enemy, threw open the gates of knowledge till then enshrined and concealed in the Vedas,* in a dead language, and made it accessible to one and all in their own Vernacular language, and in as inviting a form as possible, by means of their sacred Hymns and oral discourses, and when they had thus turned the popular tide in their favour, they found courage to beard the very kings who were supporting the alien faiths and finally won them over to the ancient faith. Their incomparable services were appreciated lovingly by the people is evidenced by their images being set up and worshipped in almost every temple in the South and West and North† of Tamilagam. And in the seventh century and long before Śaṅ-

* Note my reading of the miracle performed by Jñānasambandha and Vāgīśa at Vedāraṇyam, in my paper on Saint. Appar pp. 172, 173, vol. III, S. D.

† Their images are found in the famous Temple at Nanjangode near Mysore, and their images along with those of Śrī Naṭarāja and Śivakāmi were discovered a few years ago in an under ground cellar in the Temple of Mukkaṇṭṭavaram near Chittūr (North Arcot District.)

kara's days, Buddhism and Jainism had become dormant as we gather from the account of Heun Siang. We find therefore how true is the claim made for the old old Hinduism as represented by Śaivism as the universal Religion in the oft-quoted verse of our author which will bear repetition here. "Religions, postulates, and text-books are various and conflict one with another. It is asked which is the true religion, which the true postulate and which the true book. *That is the True Religion, Postulate and Book which not possessing the fault of calling this true and that false (and not conflicting with them) comprises everything reasonably in its fold.* Hence all these are comprised in the Vedas and Śaiva-Āgamas. And these are imbedded in the Sacred Foot of Hara." (Supaksha viii. 13.)

And by the way, our Ācharya laid down once for all the test of a Religion which claims to be universal. I challenge if such a definition had ever been attempted in any of the thousands of creeds in this world. We are familiar with the doctrine of each one of the sectarians that theirs is the only truth and the only one, and all those who do not follow the same are doomed to eternal damnation. Who has declared in such unmistakeable terms that there is salvation for all, and that there is truth in each and every creed and which is suited to one's needs, and he could progress gradually and ascend in course of time the different steps of the ladder in the Spiritual ascent. This *Sopānamārga* * is alone set out in the Śaiva Religion and this would account for the greatest toleration displayed by the followers of this ancient faith, and which has degenerated into even indifferentism. We could therefore understand how our Books both in Sanskrit

* Vide for fuller exposition the last paper in *Stud.es* 'Śaivism in its relation to other systems,' read before the Convention of Religions at Allahabad.

and Tamil speak of this religion as *Siddhānta*, (the True end) *Sāra*, (Essence) and *Samarasa*, (the Essence of all or eclectic) *Sanmārga* (the True Path), terms, which one would never come across in books of other schools, and it is only since a few years, members of the Theosophical Society are adopting them, and its President is making a similar claim for Theosophy. But nobody can be prevented from making claims of this kind, and the test will be whether the doctrines put forth and the practices set up are such as will satisfy the thoughts and aspirations of one and all, in every grade of moral and spiritual development. The religion and philosophy so comprehensively expounded by our author both in the *Parapaksha* and in the *Supaksha* in the book of *Śivājñānasiddhi* (Fruition of Divine Wisdom) present an ideal system, in which God is pictured as possessing all auspicious qualities, though described as *Nirguṇa*; in which God though spoken of as past thought and speech, yet enters into close and intimate relation and communion with the loving soul; in which God, though the Supreme Transcendent Intelligence is yet all Love, though perfectly Free and Sinless feels for the bound and sorrowing soul, and is ever intent on saving him; in which, though man is stated to be different from God and sinful and sorrowing, the path is opened out by which he can get rid of his sin and sorrow and rise to such an height of God-hood and Divine Bliss in which he can declare *Śivoham*; in which the difficulties of both the idealist and materialist and nihilist all vanish; in which, the perplexities of Bheda-vādis, Abheda-vādis and Bhedābheda-vādis are removed; in which Karma, Bhakti and Jñāna enter into every step for building up one's salvation; in which the cravings of every soul thirsting after the spirit are easily satisfied. In its exposition of the relation between God and man, in its analysis of man's nature and the nature of his bondage, in the different

paths it opens out for his salvation, its varied and eclectic character can be easily perceived. And in all this, it has no recourse to fictions like that of a higher and lower Brahman, Vyavakārikam and Pāramārtikam, no recourse to illusions and myths, no confounding of man and God and the world. It will be noticed as one follows our author closely how in almost every detail of doctrine, where differences exist, a position is arrived at, which reconciles the conflicting opinions. To just mention one or two. To the question whether God is Rūpi or Arūpi or Rūpārūpi, it is replied that God is none of these, as these are all notions derived from matter, and yet God can assume all these forms at His sweet will out of His Chit-Śakti and not out of Māyā. (Supaksha I. 41.)

To the question whether the soul is Aṇu or Vibhu, the reply is that he is neither, and yet as it becomes one with whatever it is united to, it is in a sense limited and yet its *Vyūpakam* extends to the whole of what it is united to, just as a drop of ink let fall into a glass of water diffuses itself through and through the whole glass of water. (Supaksha IV. 20.)

Then consider again the different kinds of Mukti discussed, by the way of various analogies. There is a shadow of truth in each but experience alone can give us the reality. (xi. 12.)

Leaving this question here, I will proceed to notice the other points.

In regard to the God-head postulated by the system, the grossest fallacy that prevails among outsiders is that Śiva or Rudra is one of the Trinity. I have devoted a whole paper to this subject in my *Studies in Śaiva Siddhānta*. It is not a sectarian claim I am advancing but one for the student of Religious History to consider and investigate. Even if it be a sectarian claim, we are bound to take notice of it, as a

question of fact. If the followers of a particular religion hold up a certain ideal of God, which by immemorial tradition is associated with certain names and forms, we are bound to recognize it and not whittle away the distinction, especially when the distinction is of such paramount philosophic import. Professor M. Raṅgāchārya in his paper on the *Origin of Vaiṣṇavism* contributed to the *Brahmavādin* (Oct., Nov. 1912) no doubt argues that about the Hindu Trinity, Brahma, Viṣṇu and Rudra or Śiva, the henotheistic idea prevailed at first, and as such no distinction was made between them and each was considered Supreme Brahman, even by Kālidāsa, though he was a worshipper of Śiva, and the language of philosophic description and praise he applies to Viṣṇu in one place is *almost* identical with the language of adoration he applies to Śiva in another place, and when people began to philosophise they came to ascribe different functions to these deities, namely creation, protection and destruction and that they were regarded as partial manifestations of the one great God of advancing philosophy, and yet the heart of the worshipper was not at ease in the worship of one of them as the Supreme, and under this impulse Śiva and Viṣṇu who were already popular Gods, (why Brahma dropped out he does not say) rose to represent the only God of true Philosophy, and Śaivism and Vaiṣṇavism appear in this light in the Mahābhārata "although we cannot fail to notice therein a very marked tendency in favour of looking upon Viṣṇu as the one only God of true Philosophy." We are thankful to the learned Professor for one thing, that unlike the general run of Vaiṣṇava writers, he speaks with the greatest restraint on the subject. And we have no doubt he arrives at this position from his knowledge of modern day Vaiṣṇavism. But it does not explain modern day Śaivism.

His position would be good again if the order in the Religious evolution he adopts is chronologically correct. His opinion about *Mahābhārata* is not borne out by great European Orientalists, according to whom Vaishṇavism was just then coming into favour. As regards Kālidāsa's description of God Viṣṇu, as for instance in the *Raghuvamśa*, no doubt it is almost the same as that of Śiva, but as Viṣṇu is the hero of the piece, He could not be made anything less than the equal of the Supreme Brahman. And then no Śaivite has any prejudice against the worship of other deities, nay in fact he does worship them, and in such worship he worships them as Śiva Himself and not as anything else.* But this description of Viṣṇu is not followed by the Viashṇavas themselves, who only regard Him as one of the Trimūrtis, though the Highest and the generator of the other two.† I cannot however go into the question as fully as I wish, but one thing more I will refer to and that has special bearing on the question now under discussion. As I have already observed, our Professor's view is correct so far as it bears on modern day Vaishṇavism. All the Purāṇas and Itihāsas and the Ālvār's Prabhandas in Tamiḻ are agreed that Viṣṇu is one of the Trimūrtis, and the later notion that He was the chiefest among them and there was no one above Him had also come to prevail. That this Supreme Viṣṇu was Saṅga and was clothed with Pure Satva will also be admitted. But this is not the position of Śaivism. It holds that its God Rudra-Śiva is not one of the Trinity at all,

* *Vide* our author's view on this subject follows that of the *Gītā*. Supaksha II. 24 to 27.

† *Vide* p. 475, vol. xvii. *Brahmanavādin*: "Tirumāḷisai Ālvār was a monotheist as he himself admits 'தேருங்கால் தேவவெருவென்னென்றுரைப்பார்.' (நா. தி. 2) and preached that that one God as Viṣṇu while the other two of the traid—Brahma and Śiva—were created by him.

"நான் முகனை நாராயணன் படைத்தான் நான் முகனும்

தான் முகமாய்ச் சங்கரனைத்தான் படைத்தான்."—நா. தி. I.

and He is different from Rudra-Śiva, one of the Trinity though He goes by the same name. He was therefore called the Fourth, Chaturtham and Turiyam and never clothed in Satva or Rajas and Tamas, and as such Nirguṇa and Guṇātita. In this account, there are two Śivas or Rudras, one belonging to the order of the Trinity and clothed with the Guṇas (Bahis Tamas and Antas Satva) and another who is above all the Three. This classification of three and one has reference to the division of Omkāra into three and an ardhamātra which is regarded as the Fourth, and which has reference again to the division of the avasthas into Jāgrat, Svapna, Sushupti and Turiyam. As **A**, **U**, and **M** represent the first three states and the three deities, the ardhamātra (the soundless sound) represents Turiya and Śiva, which is beautifully expressed by Pushpadanta in the famous Mahimnastotra :

“The mystical and immutable One which being composed of the three letters, A, U, M, signify successively, the three Vedas, the three states of life (awaking, dreaming and sleeping), the three worlds (heaven, earth and hell), the three Gods (Brahma, Viṣṇu and Rudra), and by its nasal sound (ardhamātra) is indicative of thy *fourth* office as Supreme Lord of All, (Parameśvara) ever expresses and sets forth thy collective and single Forms.”

That he follows in this view the older teaching found in the Upanishats like Atharvaśikha and Māṇḍūkya and others goes without saying. Atharvaśikha is an Upanishat referred to in Vaiṣṇava Bhāgavatam, section VIII. chap. vii. 29. (See extract in p. 506, vol. XI. *Siddhānta Dipikā*.*

* Consider also the following passages from Bhāgavatam extracted in the same article.

“O Gīrīśa, Thy Supreme Light is not attainable by Brahma, Viṣṇu and Indra.” VIII. vii. 31.

“When you create, preserve and destroy the universe with your energy then you assume the names of Brahma, Viṣṇu and Śiva.”

The statement therefore in the Atharvaśikha † that Brahma, Viṣṇu, Rudra and Indra are Kāraṇa or caused beings, and Śambu is Nakāraṇa, the causeless, acquires greater force, and with this has to be compared the opening verse in the Bhāgavatam itself, "Satva, Rajas and Tamas, thus these are three guṇas of Prakṛiti; united to these, one Supreme Puruṣa bears for the sake of the creation etc., of this (universe) the names respectively Hari, Viriñchi and Hara. Of these, man can seek welfare from the Satva-embodied one (namely Viṣṇu)." And hence the Paurāṇika proceeds to detail the exploits and glories of Viṣṇu. There is only one Vaiṣṇava Tamil writer, a bitter opponent of Śaivism, named Piḷḷai Perumāḷ Aiyāṅgār who noting the distinction as presented by Śaivism and Vaiṣṇavism, made bold to say that Viṣṇu was the Fourth and not one of the Trimūrtis. However students of Śaivism will do well to bear in mind that when Śaivites adore God, in Rūpa or Arūpa, in images of copper or stone, they do not offer this worship to the Rudra of the Trinity, who is considered a Jīva but to the Supreme God, who is *Śāntam*, *Śivam*, *Chaturtham* and *Advaitam*. This classification into three and the Fourth is a Vedic one, following the division of Guṇatattvas or Prakṛiti into twenty-four. But as the Āgamas following some of the Upanishats, postulate twelve more tattvas, which are Aprākṛita and yet is Māyā or material, and which are divided into the Aśuddha Māyā or Vidyātattvas, and Śuddha Māyā or Śivatattvas, the Supreme Śiva and His Śakti is further distin-

† Vide verses 34 to 36 p. 57, vol. XII. S. D.

Vide also verse 1 of the inscription at the Gaṇeśa Temple, Māvalipuram, p. 69, vol. XII. S. D., which closely follows the Atharvaśikha idea, showing thereby how it had permeated the popular mind "Let (Śiva), the destroyer of Kāma, (who is) the cause of production, existence, and destruction (but is himself) without cause fulfil the boundless desires of men."

guished from certain orders of Gods who have bodies formed of these more subtle conditions of matter, and we have the Nava-bhedam, the first two the Lord Himself and His Supreme Śakti, and the rest Nādamūrti, Vindumūrti, Sadāśiva, Maheśvara, Rudra, Viṣṇu and Brahma. (Vide *Table of Tatvas* appended to this volume.)

When, with this Supreme ideal of God, we hold to the doctrine strictly that the Supreme God cannot be born through the womb, we can see how transcendental this philosophy is.

It is a wonder to me how outsiders fail to note some of the commonest notions that prevail in the Śaiva Religion, and which can be gleaned from the most common place book relating to this school, and they often and on repeat statements about it which are absolutely incorrect. One of such statements is that Śiva is Saṁguṇa Brahman or the lower Brahman. Such word a never finds a place in the description of God or Śiva in any of the Tamil works; and the term Nirguṇa is solely used, together with the word Nishkaḷa.* And then there is such a lot of misconception about the meaning of this word that it has given rise to the grossest absurdities. As *Guṇa* is not to be postulated of God, say these wisemen, you cannot even call God Sat, Chit and Ānanda. It is therefore necessary to consider what these words Nirguṇa and Saṁguṇa mean and whether the translation of these words into Impersonal and Personal is correct. I have discussed these questions elsewhere fully and I need state here only my conclusions. The word *Guṇa* means technically the *Guṇa* or attribute of Prakṛiti, namely Satva, Rajas and Tamas, so *Nirguṇa* means non-Prakṛiti or Aprakṛita or non-material and its equivalent is Guṇātita. *Saṁguṇa* would mean united to Prakṛiti, Satva, Rajas and Tamas,

* Vide *Tiruvumtiyār* verse 1, *Tirukkaḷāṟṟuppaḍiyār* verse 4, *Śivajñāna-bodhaṁ* IX. 2-1, *Śivaprahāsam* verse 1.

to one of these or to two or all of them, in all kinds of proportion. This Sagunatva is specially therefore characteristic of mortals. When therefore the statement is made that God is Nirguṇa, it does not mean that no attributes at all should be ascribed to him such as that He is Sat, Chit, Ānanda, Omniscient, all-Powerful etc. God is accordingly called எண்குணன் (possessed of eight attributes) in the Śaiva Āgamas. Our Śaiva Ehāshyakāra enumerates only six of the attributes, and he would use the *Saguna* as meaning "possessed of all auspicious attributes," which view of course is adopted by Śrī Rāmānuja. But this usage has not come into the Tamil language. Any how the distinctions we have pointed out above about these words, their literal and later usages, are important and should not be forgotten. Our author should be closely followed under *Sūtra* 1, *Supaksha*, to note how he makes out that God conceived in all sorts of Forms and Bodies is in no way material and all His Forms are not derived from matter but from His Chit Śakti or Arul or Grace or Love. I have followed the definitions of Personality as given by European writers of eminence like Emerson, Lotze etc., and defined it to be Pure Being, which would therefore be no translation of the word *Saguna* in the original sense. I have therefore pointed out that God according to Śaivism is both Nirguṇa and Personal; and Christians need not be frightened by the word Nirguṇa which means merely non-material, that is, Chit or Pure Intelligence. As Pure Intelligence, He is inaccessible to us, and therefore the further statement is made that God is all Love and can therefore enter into personal relations with us, which is the other distinguishing feature of this Religion. As Saint Tirumalar puts it:

“ஒன்றவன்றானே இரண்டவன் இன்னொன்று”

He is the One, the second part of Him is His Sweet Grace.

And the whole of the teaching by our author on this head may be summarised in the beautiful words of Tirukaḍavūr Uyyavandadeva:

ஆகமங்களெங்கே யறுசமயந்தானெங்கே
யோகங்களெங்கே யுணர்வெங்கே —பாகத்
தருள்வடிவுந்தானுமர யாண்டிலனைலந்தப்
பெருவடிவை யாரறிவார்பேசு.

Where will we get the Āgamas? Where will arise the Six Systems?

Where will Yoga be, and where our knowledge?

If He with His Half of Grace did not take us into Himself

Who will know His Great Form? Speak!

We can see the Sun just by the little ray of light he sends out and not otherwise. It is by this Light of Grace that God reveals Himself to us, enlightens our intelligence, and shows us the way by which we can know and reach Him, and whereby He links us to Himself. And this Light and Love and Grace and Will or Power of the Lord is what is symbolised as His consort, His Half, Umā, Pārvati, Śakti, our Mother. And here we come across these Pseudo-Vedāntins, who though they cover themselves with bushels of Holy Ashes and cartloads of Rudrāksha beads and utter the Hojy name thousands and tens of thousands of times, will call our Mother, *Māyā* * or matter, just as they read *Saṅga*

* I was familiar with the notion that Śrī Lakṣmī, the consort of Viṣṇu was one of the Jivakoṭis, and the greatest Bhakta of her Lord; and it was with some surprise that I met with the statement for the first time in the pages of the *Brahmavādīn* (Oct.—Nov. 1912, pp. 563 and 564) already referred to, that Śrī is Prakṛiti, (the Jaḍa—non-intelligent) and our worship of Śrī was worship of Prakṛiti. In the *Arthapañchaka* and *Yatindra-Mata-Dīpikā*, the authors do not discuss the nature of this Śrī, but this Goddess along with *Bhū* and *Nīla* are mentioned as supporters of Narayana; and we are not let to understand what the nature of these latter is and how they are related to Śrī. In an appendix to the *Arthapañchaka*, A. Govindācārya Svāmīn explains that Śrī is *chāris*, Grace, universal mediatrix, reconciler, peace-maker and mother, and observes that

Brahman or lower Brahman wherever they come across the words of Śiva, Hara, Iṣa or Iṣāna, Rudra in the Upanishats. A great Āchārya translates Umā of the Talavākara Upanishat as Brahma-vidyā or Brahmajñāna. If it stood alone, it may be taken to mean this or any thing in the abstract. The epithet *Haimāvatim* refers distinctly to a certain Personality, the consort of Śiva. But the Āchārya is not wrong in his explanation as our author defines this Śakti also as unobstructed Jñāna (Supaksha 1. 62), and derives therefrom God as the Supreme Will and Supreme Power. What we complain of however is that knowing fully well how this Personality of our Mother appears in this Upanishat, they should speak of Her as Māyā and Saṁyā and so on in other places. It is this identifying of our mother with this Māyā Śakti that has given rise to all the abomination of the Vāma mārga. The definition by our author of our gracious Mother in the introductory verse and in sūtras one and two (verses 76, 77) and five (9) have to be clearly noted; and it will be noted also how he tries to distinguish this Śakti, from all Forms of Māyā, which our Lord and Lady having to enter as it were and vivify are there are not wanting those who equate or identify it with inert or inanimate (Jaḍa) Prakriti or Nature and that they forget that Śrī-tatva is sentient or intelligent (Ajaḍa) and this is borne out by all the Śāstras from Rig-Veda downwards, but he only gives one quotation and that from Shānda Mahā Purāṇa in which Śrī is spoken of as Para-prakriti. He tries to identify it with Daiva-prakriti of the Gītā, but what these two terms mean he does not explain. Śaivas take it as meaning only subtle matter or Mahāmāyā and not as Jñānāśakti at all. See the table with all its synonyms and authorities at p. 68 of Śrī Kāśivāsī Sentināthier's Vaidika Śuddhādvaita Śarva Siddhānta Tatva Catechism. To the Vaishnavas even Śuddha Satva, translated as pure matter by A. Govindācārya Svāmī is Ajaḍa (Vide Yatindra-Mata-Dīpikā p. 90) and self-luminous. But the worst part of it is, this Prakriti, of which Śrī is said to be the personification, is said to be Avidyā (Nescience) and Māyā (illusion) though eternal. (See p. 66, para one of the same book).

also spoken of as His Forms and bodies, and our commentators are also careful to note that these Bodies, spoken of as those of the Lord, are only so by *upachāra*. This ideal of God and His Śakti is transcendental, and yet in the Image of our Father and Mother is brought next to our heart.* And yet there are people who would assert that Śaivism is not a religion of Love. And yet is there any religion which possesses an hymnology which in bulk or antiquity or loving sweetness could compare with the sacred *Tirumurai* of the Śaivites, in Tamil, not to speak of those in Sanskrit? It could also be shown that most of the Vaishṇava Ālvārs, if not all, rose long after the Śaiva Hymnners and they owe the very form and expression of their devotional poetry to their Śaivite predecessors.

I shall notice two or three more points and close this introduction. This will relate to the nature of the Paśu and Pāśa and of Advaita. Paśu is the technical term used by this

* *Vide* the following verses of Uyyavandadeva :

அம்மையப்பரே உலகுக்கு அம்மையப்பரென்றறிக
அம்மையப்பர் அப்பரிசேவந்தளிப்பர்—அம்மையப்பர்
எல்லாவுலகுக்கு மப்புறத்தா ரிப்புறத்து
மல்லார்போல் நிற்பரவர்.

Know That (our) Father and Mother are the Parents of the World
Our Father and Mother will show us Grace as such.
Our Father and Mother transcends all these worlds
Even here They stand as though they are not.

அன்பே யென்பே யென்றன்பாலழுதரற்றி
யன்பே யன்பாக வறிவழியு—மன்பன்றித்
தீர்த்தந்தியானம் சிவார்ச்சனைகள் யெய்யுமவை
சாற்றும் பழமன்றேதான்.

‘Oh my Love, my Love’ one cries in love
And becoming one with this Love, he loses his self-consciousness
Without this love, all bathings, and meditations and pūjās
Will bear no fruit at all.

school to denote the Jīva or the Ātmā or the Soul, which corresponds to the Chit of the Rāmānuja's and the Jīva of the Śāṅkarins. This term along with the other terms Pāśa and Pati connects us with the ancient sacrificial rites from the days of the Ṛig Veda and furnishes a proof of its antiquity as I have elsewhere shown. I extract the following definitions of Paśu and Pāśa from the *Vedic Index* of Professor Macdonnell which by the way omits the terms Medhapati, Pati, and Paśupati found in the Vedas, meaning the Lord. (Ṛig Veda, I. 43. 4.)

Paśu means animal generally including man. There is frequent mention of the five sacrificial animals—the horse, the cow, the sheep, the goat and man.

Tait. Sam. iv. 2. 10. 1-4.

Kāthaka Sam. xvi. 17.

Mait. Sam. ii. 7-17.

Vājasneya Sam. xiii. 47-51.

Another division is that of Biped (Dvipād) and quadruped (catus pad)

R. V. iii. 62. 14. A. V. iii. 34-1.

Man is a Biped.

Tait. Sam. iv. 2. 10. 1-2.

Vājas. Sam. xviii. 47. 48.

He is the first of of the beasts.

Satap. Br. vi. 2. 1-18.

vii. 5. 2. 6.

He is king of animals.

Kāthaka Sam. xx. 10.

Satap. Br. iv. 5. 5. 7.

He possesses speech.

R. V. viii. 100-111.

Pāśa denotes in the Ṛig-Veda and later a rope used for fastening or tying up.

1. i. 24. 15. 15; ii. 27. 16; 29. 5. etc.

2. A.V. ii. 12. 2; ix. 3. 2; Vajasneya vi. 8. 45.

Rope and knot are mentioned in the A.V. ix. 3. 2.

The *Pati* is the Lord of the sacrifice, to whom the *Paśu* (the Paśutvam, his individuality or egoity) is offered in sacrifice by the Ejaman, otherwise called also *Ātmā*, the Soul, and the Pāśa is

the rope with which the *Paśu* is tied to the sacrificial post or Yūpastambha or Skhambha in the midst of the flaming Fire or *Bali-pīṭha*. This is the symbology even now employed in Śaivite Temples with the Śivaliṅga and Nandi (the freed soul, and formerly the Paśu or Basava = bull) and Balipīṭha and Dhvajastambha. It is the soul (Ejamaṇ) or Ātmā, that is asked to offer up his *Paśutvam*, the animal part of himself, his Tatbodha, His 'I' ness, or Ahaṅkāra or Āṇava in the Jñānāgni, and the moment this is done, the soul becomes Nandi or Śivam, the blissful, and one with Śiva. Our author discusses every possible shade of view regarding the soul under Sutra IV, and it is seen that it is not Maya, nor Āṇava nor God, nor any ābhāsa nor admixture of these, but it is above the 24 or 36 tatvas and distinct from God. But its nature is such that it identifies itself with whatever it is united to and becomes one and indistinguishable from it. (S. IV. 20.) It is this which explains how though the soul may be said to be in a sense pure in itself, it becomes impure, and it also explains how though different from the Brahman it can become one with it. Its purity is like that of the pure crystal or perfect eye but which may become dimmed by various causes, and unlike that of the glorious sun which knows no darkness. This theory of the soul does not necessitate taking Māyā as illusion, and Āṇava or Ajñāna as a delusion. These latter are positive facts or entities and must be accounted for in any rational system of Religion or Philosophy. All the absurdities of the Ekātmavāda or Māyāvāda school flow from our not understanding the nature of this *Paśu* properly, and in either ignoring its existence or mistaking it for the Brahman itself. And we define Advaita as a relation subsisting between God and the Universe of nature and man (the Chetana, Achetana Prapañcha) and the relation is such that it cannot possibly be

stated to be one or two or neither, i. e., Abheda, Bheda or Bhedābheda. Our author does not use the word Advaita, but defines the relation in Supaksha, Sutra II, verse 1. as one, different and one-and-different and in verse 2 explains how the Vedas state there is only one by the illustration of vowels and consonants. He however uses the word *Ananya* in very many places, and in his *Irupā-irupaḥtu* * he uses his famous phrase ஒன்றாகாமல், இரண்டாகாமல், ஒன்றுமிரண்டு மின்றாகாமல், neither one nor two nor neither, which brings out the natural paradox and contradiction in this Supreme union, which as Dr. Bain pointed out long ago is characteristic of the union of Mind and Body. This union is made possible only by the nature of the Jīva already referred to, and I need not say more about it, as I have fully elaborated it in my notes in this volume, and in my paper on *Advaita according to the Śaiva Siddhānta* in my '*Studies in Śaiva Siddhānta*.'

I wish to draw also particular attention to the way the different kinds of *Pāśa* or *Mala* namely Āṇava, Māyā and Karma are sharply defined and distinguished, and the important advance made in the classification of Māyā. The ordinary schools of Sāṅkhya, Yoga, of Śaṅkara and of Rāmānuja and others take note of Māyā or Prakṛiti, Mūla-prakṛiti or Pradhāna or Āvyaktam, and the twenty-four tatvas beginning with Buddhi are derived therefrom. (Book III. I. 57-62.) The Śaiva school takes further note of twelve more tatvas, seven of which are classed as Asuddha-māyā-tatvas or Vidyā-tatvas, namely Rāgam (Ichchā) Vidyā, Niyati, Kāla (time) Kalā, Puruṣa and Māyā (Aśuddha-māyā) † and five more as

* This is being translated by me in the current volume XIII of the *Siddhānta Dipikā*.

† The terms used in Śvetāśvatara Upanishat I. 2, is Kāla, Svabhō (Kalā), Niyati, Ichchā (Rāgam), Bhūta (Vidyā), Puruṣa and Yoni (Māyā); see the texts quoted from Kailāsa-samhitā, Vāyu-samhitā and Brahmāṇḍa Purāṇa at p. 145. *Studies in Śaiva Siddhānta*,

Śuddha-māyā-tatvas or Śiva-tatvas namely, Śuddha-Vidyā, Maheśvara, Sadāśiva, Biṇḍu (or Śakti) and Nādam (Śivam.) (Book III. i. 19. ii. 54 to 56.) The further products of the different classes of Māyā and how they are interacted by the Śakti of the Lord and how they form the bodies of man and how they influence him lie at the very foundation of all the higher spiritual culture and requires such a close study that they cannot be detailed here. I have however added full notes under the respective verses dealing with them. It is by not knowing these higher tatvas that even such a great scholar as Proessor Max Muller pronounces the whole of the Mantra Śāstra as rubbish. It is by understanding them again, even yoga will become intelligible. Their psychological and spiritual importance will alone be properly understood when taken with the actual religious practices which deal with Kalāsodhana and Adhvasodhana in the various forms of Dikshā from Samaya to Nirvāṇa. All this precious knowledge though it existed in India from time immemorial has altogether been the sole heritage of Śaivites, and it being considered sacred and secret, and only open to the initiated, accounts for its being kept out of the knowledge of non-initiates.

I wish only to touch upon one more subject which brings out the universality of Śaivism namely the four Pādas or Mārgas which it opens out for the spiritual aspirant namely, Charyā, Kriyā, Yoga and Jñāna otherwise called Dāsamārga, Satputramārga, Sahamārga and Sanmārga. (Book III.viii. 18 to 22.) These embody practices suited to the least developed of men and the most highly developed and combining Bhakti and Karma and Jñāna, the one below leading to the one higher which is beautifully expressed by Saint Tāyumanavar in the following couplet.

விரும்புஞ்சரியைமுதல் மெய்ஞ்ஞானம் நான்கும்
அரும்புமலர்காய் கனிடோலன்றோ பராபரமே.

'The desirable paths from Charyā to the True Jñāna

Is this not like bud, flower, raw fruit and ripe fruit, O Lord of lords?

As noted at page 130, I had proposed to collect some of the Upanishat and Āgamic texts bearing on the Tatvas etc., and add them as an Appendix to this volume. But what was my wonder and pleasant surprise when His Holiness the Paṇḍāra Sannadhi of Jñānaprakāśa Muṭṭ at Kāñchipura mentioned casually to me that he had in his possession a cadjan manuscript called *Āgama Dṛṣṭānta for Śivajñānasiddhiyār*. And I cannot express my thankfulness to him in sufficient terms for his handing over the manuscript to me at once, and this is now in the press and will be issued separately. It will be noted that most of the works referred to therein could not be found now, and they have probably been irretrievably lost. There are very few of these works that are available in print, and a few more probably in manuscripts. The value of this work cannot be easily estimated. I am appending a list of all the fourteen Tamil Siddhānta works as also the names of Āgamas and Upāgamas as far as they are known. I append also the twelve Sūtras of Śivajñānabodha which form the text for this work also.

My edition of *Śivajñānabodha* translation is now out of print, and I hope to issue it next together with *Śivaprakāśam* and other minor works, after my edition of *Śrikanṭha Bhāshya* is published. I append here with a few additions the note on the author etc., appended to my edition of *Śivajñānabodha*.

With these few words I commend this volume to the notice of all those who are interested in the study of Religion and Philosophy of this ancient Land of India.

ŚIVARĀTRĪ DAY, 1913,
Madras.

J. M. NALLASVĀMI.

NOTE ON THE AUTHOR.

The following I extract from my edition of Śivajñānabodham which begins with an account of Meykaṇḍadeva, the teacher of our Author :—

“ He who translated and commented on *Śivajñānabodham* whose knowledge was imparted by Nandi and his disciples, for the purpose of obtaining Salvation, by pointing out the way to proceed from the knowledge of the body full of sorrow, to the knowledge of the soul, and thence to the knowledge of the Supreme Spirit, enshrined in the Mahāvākya, just as the glorious sun, enables our sight by dispelling the deep darkness from the vast surface of this earth ;

“ He, who under the name of Śvetavana lived in Tiruveṇṇai-nallūr, surrounded by the waters of Peṇṇār ;

“ He, who left all false knowledge knowing it to be such and was therefore called Meykaṇḍadeva ;

“ He is the Lord whose feet form the flower worn on the heads of even the holiest sages.”

* Such is the brief *Sirappu-Pāyiram* which is usually affixed to the Tamil edition of the book, giving particulars of the name and place of the author and the merit of his work.

The author who translated into Tamil, *Śivajñānabodham* and commented on it was called in early life Śvetavana, and after he attained spiritual eminence was called Meykaṇḍadeva (meaning Truth finder) and he lived in Tiruveṇṇainallūr situated on the banks of the lower Peṇṇār, about twenty miles from Paṇṇuti on

the S. I. R. line. To this brief account, tradition adds the following particulars. One Atchutan of Peṇṇāgaḍam Village near Tiruveṇkāḍu or Śvetavana in Tañjore District, was long childless and he prayed incessantly to Śvetavana Īśvara for the boon of a child. One morning he went early to the temple tank and bathed in it and when he got up finishing his prayers, he discovered lying on the steps of the tank a new born babe whom he at once pressed to his bosom, and praising God for his mercy to him, took it home and gave it to his wife. And these two were bringing it up. Being the gift of Śvetavana Īśvara, the child was named Śvetavana. In course of time, however, his caste people began to murmur against Atchuta, saying that he is bringing up a low born foundling. The parents were in very deep sorrow on this account, and when Atchutan's brother-in-law had come to him on a visit from Tiruveṇṇainallūr, and he offered to take the boy with him and bring him up, they gladly consented, and the babe's home became Tiruveṇṇainallūr from its 3rd year. It happened, however, that the child was dumb from its birth, but the bent of its mind was discovered in its very play which consisted in making Śivaliṅgam of sand and becoming absorbed in its contemplation. One day, a Siddha, passing by that way, saw the child in its play and was at once attracted towards it, and observing the child in advanced spiritual condition, he touched it with Grace, altered its name to that of Meykaṇḍadeva, and instructed the child with the Divine Philosophy contained in *Śivajñānabodham*, and ordered it to translate the same into Tamil and let the world know its truth. The sage, however, retained his silence till his fifth year was past, during which interval, it is stated, he was receiving further instruction from God Gaṇeśa of Tiruveṇṇainallūr, who was called Pollā Pillaiyār, and the abstract of the Sūtrams and the various arguments called Chūrṇika is said to have been imparted to

Meykaṇḍadeva by Pollā Pillaiyār. However, after his fifth year, he began to speak out and preach his *Śivajñānabodham*, and he attracted a very large body of disciples. In those days, there lived in Tirutturaiyūr,* a famous puṇḍit and philosopher named Aruṇandi-Śivāchāryar, well-versed in all the Vedas and Āgamas, and hence called Sakala Āgama Paṇḍit. He, with his disciples, came on a visit to Tiruveṇṇainallūr; and while there, his disciples became attracted by the teaching of Meykaṇḍadeva and gradually began to desert their former teacher. Aruṇandi-Śivāchāryar came to know of the cause of the desertion of his pupils and went to meet and vaquish Meykaṇḍadeva, face to face. He went there, and the moment the eye of Grace of Meykaṇḍadeva fell on him, he felt his *Ahankāra* or *Ajñāna* leave him, and feeling vanquished fell at his feet and sought his grace and thence became his most prominent and devoted disciple. Here a fact has to be noted. Meykaṇḍadeva was a Vellāla, at least his foster parents were so, and yet Aruṇandi Śivāchāryar occupying the highest position even among Brahmans did not scruple to become his disciple. Under Meykaṇḍadeva's inspiration, Aruṇandi Śivāchāryar composed a philosophical treatise called *Irupā Irupaḥtu* (இருபா இரூபஃது).† Under his direction again, Aruṇandi Śivāchāryar composed *Śivajñānasiddhi*, as an authorized commentary on *Śivajñānabodham*, two works which have been rarely paralleled

* This is about four miles from Panruti Station on the S. I. R. The name is corrupted into Tiruttalūr by the people and except by this name you can't discover the place. A Paṇḍāram attached to the Tiruvāḍuturai Muṭṭ is in charge of the Samādhi of our Saint. There is a very fine and picturesque Śaiva shrine near the Samādhi, and on the first floor of the shrine and attached to the Gopura are figures illustrating a fine episode in the life of St. Sundara.

† This is being translated by me and published in *Siddhānta Dipikā*, vol. III.

even in Sanskrit. If the genius of Tiruvaḷḷuvar gave to the Tamiḷ language all the teachings to be found in the Vedas, Āgmas, Upanishads and Dharma Śāstras on the first three *Purushārthams*, *Dharma*, *Artha* and *Kāma* or *Aram*, *Poruḷ* and *Inbam*, in a thoroughly systematized form, the genius of *Meykaṇḍadeva* and *Aruṇandi Śivūchāryar* gave to the Tamiḷ language, all the teachings of these books on the last *Purushārtha* namely, *Moksha* or *Viḍu*, in a similarly condensed and systematized form. The plan of the first work is this. The twelve Sūtras are divided into 2 Chapters of 6 Sūtras each, general and special. These chapters are divided into two 'Iyals' each making a total division of the book into four, of three Sūtras each. I have, however, divided the work into four chapters, indicatiug at the same timé whether each belongs to the general or the special division.

The first chapter treats of the proof of the three entities or Padārthas, the second dealing with their further attributes or relationship, the third dealing with Sādhana or means of attaining the benefit of the knowledge of the three Padārthas, and the last dealing with the True End sought after by all mankind. The reader of Vyāsa's Śārīraka Sūtras or Vedānta Sūtras will observe that the divisions adopted in the latter work are the same as in *Śivjñānabodham*. Further each Sūtra is divided into separate theses or arguments and Meykaṇḍadeva has added his commentary called Vārthika to each of these theses or arguments or Adhikaraṇa as it is called. This Vārthika commentary is in very terse prose and is the most difficult portion of the work. Meykaṇḍadeva has added Udāraṇa or analogies in verses of Veṅbā Metre to each of the Adhikaraṇas. These Udāraṇa are not similes of rhetoric but are logical analogies used as a method of proof. The reader's attention is particularly drawn to these analogies and he is requested to test these analogies with any rule of Western

logic, and at the same time test the analogies ordinarily set forth in works on Hindu Philosophy published in English. *Śivajñāna Siddhi* is divided into two books, *Parapaksham* and *Supaksham*. In the *Parapaksham*, all the Hindu systems from Charvāka Philosophy to Māyāvādam are stated and criticised, and it is similar to Sāyana's *Sarva Darśana Saṅgraha*, and yet a cursory comparison will show the superior treatment of the former. The subject which Sāyana or as he is better known in Southern India, Vidyāranyar has compressed in one chapter in a few pages, under the heading of Śaiva Darśan, is treated by Aruṇandi Śivāchāryar in his *Supaksham* in 300 and odd stanzas, and the printed works with commentaries comprise about 2,000 and odd pages. The ground plan of this work is the same as that of *Śivajñānabodham* but it contains in addition a chapter on '*Aḷavai*' or logic, an abstract of which has been also translated by Rev. H. R. Hoisington and published in the American Oriental journal, vol. iv. Though this is based on Sanskrit works on Logic, yet an advance is made in a new classification of logical methods, predicates &c. And this I might say of the genius of Tamil writers generally, though they have borrowed largely from Sanskrit, the subject receives altogether an independent and original treatment. As my old teacher used to observe, no doubt gold from Sanskrit source is taken but before it becomes current coin, it receives the stamp or impress of the Tamil writer's genius.

Then about the date of these works, there is no data available to fix the exact time of these works. But that they must have been very old is manifest from the fact that they have supplied the form and even the language for nearly all the Tamil writers on philosophy and religion, excepting in *Devāram* and *Tiruvācham* and other works included in the *Saiva Tirumurai*. And there are also clear data to show that these works were anterior to

the establishment of any of the great Saiva Ādhinams or Mutts in Southern India, and the great Namasivāya Desikar who founded the Tiruvāvadhurai Ādhinam about 600 years ago claimed to be the fifth or sixth in succession from Meykaṇḍadeva, and the disciples of this Mutt and Saivas generally call themselves as belonging to Meykaṇḍa Santhathi. One other fact which fixes this much more approximately, I must mention. Umāpathi Sivāchāriyar who is fourth in succession from Meykaṇḍadeva, gives the date of his work, *Śaṅkarapānirākaraṇam*, in the preface of the work itself as 1235 of Salivāhana Era. This will make the work therefore 582 or 583 years old and giving a period of 25 or 30 years for each of the Achāryas, the date of Meykaṇḍadeva will be about A.D. 1192 or 1212 or say about A. D. 1200.* These facts therefore furnish us with a positive data that these works could not have been at least less than 650 years old. I have not been however able to investigate the matter with all the available sources of information, for want of time and opportunity and I must leave the subject here.

A few words about the commentaries on these works are also necessary. There are two short commentaries published on *Sivajñānabodham*. One is by Pāṇḍi Perumāl, and it is a very clear and useful commentary for the beginner, and nothing is known about the writer and about his life except his mere name; but from the way he describes himself, he must have lived very near the time of Meykaṇḍadeva. The other commentator is a well known person, Sivajñāna Yogi or Muniver who died in the year Visvāvasu before last, 1785 A. D. The famous Ādhinam at Tiruvāvadhurai has produced very many great sages, poets and writers in its days but it produced none equal to Śivajñāna Yogi. The

* Sāyana and his brother died about 1387, and *Sivajñānasiddhiyār* preceeds *Sarvadarśana Saṅgraha* by nearly two centuries.

Tamil writers do not think that any praise is too lavish when bestowed upon him ; and I have heard pundits of even other faiths speak in awe and respect of his mighty genius. He was a great Poet, and Rhetorician, a keen Logician and Philosopher, and commentator and a great Sanskrit Scholar. He with his pupil composed *Kāñchipurāṇ* which in the opinion of many surpasses many of the Epics in the Tamil language, so far as the imagery of its description and its great originality and the difficulty of its style and diction are concerned. He is the author of several commentaries and works on Tamil Grammar and Rhetoric. He has translated into Tamil the Sanskrit *Tarkasangraha* and his commentaries on Sivajñānabodham and Sivajñāna Siddhi have been rarely equalled for the depth of perception and clearness of exposition and the vastness of erudition displayed by him. His short commentary on Sivajñānabodham is the one now published and his other commentary called the Dravida Bhāṣhya has not been published yet.*

A few biographical notes of the different commentators of *Siddhiyār* will also be interesting. Tiru Maṣai Jñānasambandhar seems to be the earliest of them. He belonged to the Santāna of Ālavanda Vaḷḷal, one of the sixty-four disciples of the great Jñānasambandha of Sirkālī. He was a Brahmin and Śaiva. He is the author of *Paramata Timirabhānu* (the sun which destroys the heterodox Religions) and he treats the subject of Parapaksha of Siddhiyār in simple and beautiful couplets and which I have quoted here and there in my foot notes (vide p. 101,) as found in the commentaries. The book is not yet available in print. He has also composed *Paṭi Paṣu Pāṣa Panuval* and other works.

* This has since been published though in an imperfect form. See my review of the same in *Siddhānta Dīpikā*.

Śivāgrayogi, the most learned of them, was the disciple of Nigama Āgama Śaiva Paripālaka Sadāśiva Yogīndra. He founded the Muṭṭ at Sūryanārkovil, under the patronage of the Rulers of the country at that time. The present holder of the Ādinam is a most learned and pious Svāmi. He is the author of *Saiva Pari Bhāshā*, a work on Logic and eleven other works. His *guru ṭika* on *Śivajñānabodha* in Sanskrit is the most compendious of his works, and attempts are being made to publish the text in Devanāgarī as also its Tamil translation. A short commentary of his has been published in Benares in Nāgarī and in South India in Grantha. The commentary of his on *Siddhiyār* published by C. Shunmugasundara Mudaliyār is in Maṇipravāḷa; and there is said to be another commentary in pure Tamil also. (vide. pp. 470, 471, vol. x. *Siddhānta Dipikā* for a fuller account of him.)

Jñānaprakāśar was born near Jaffna in a Veḷḷāḷa family and travelled much in the South and West of India and became proficient in Tamil and Sanskrit and in Āgamic lore. He finally got his initiation in the muṭṭ at Tiruvannamalai and became a sanyasin. Then he removed himself to Chidambaram where he composed most of his works, among which are Paushkarāgamavṛitti, Sivajñānabodha-vṛitti, Siddhāntaśikhamaṇi, Pramāṇa Dipikā, Prasāda Dipikā, Ajñāna-Vivechanam, Śivayogasāram, Sivayogaratanam, Śivasamādhi Māhātmya Saṅgraha, (all in Sanskrit). He dug a big tank near his muṭṭ which is still known after his name.

Nirambavalagiyaṛ belonged to the Santāna of St. Umāpati Śivāchārya and was a resident of Madura. He translated into Tamil verse, Setu Purāṇa. He wrote a commentary on St. Umāpati Sivāchārya's Tiruvāruṭṭayan or the Light of Grace.

Śivajñānayogi is almost the last of the commentators and he has already been referred to. Subramaṇya Deśikaṛ was the late Paṇḍārasannadhi of Tiruvāvaṭuṭṭai Muṭṭ, a most learned scholar

and patron of learning. This Muṭṭ attained to its present eminence in his time. His commentary follows that of Śivajñānayogi and gives a word for word interpretation.

The Siddhānta Śāstras are fourteen in number. The first is Śivajñānabodham of Meykaṇḍadeva; and two works of Aruṇandi Śivāchāryar I have already mentioned. Another of Meykaṇḍadeva's pupils by name Manavāśagam Kaṇḍār composed a treatise called 'Uṇmai Viḷakkam' or 'The Light of Truth' and this little work contains an explanation of many a profound truth in Hindu philosophy.* Two works, *Tiru-vuntiyār* (திருவுந்தியார்) and *Tirukkaḷirrupaḍiyār* (திருக்களிற்றுப்படியார்) are ascribed to a Sage Uyyavandadevar, of Tiruvisalur and his pupil of the same name respectively, and eight works were composed by Umāpati Śivāchāryar, the principal of which *Śivaprakāśam* has been translated by Rev. H. R. Hoisington, and another *Tiruvarutpayan* or *Light of Grace* by me and Rev. Dr. G.U. Pope. The authors of these treatises together with Maṇaijñāna Sambandhar are regarded by Śaivas as their Santāna Achāryas, expounders of their Philosophy and Fathers of the Church, as distinguished from their Samaya Achāryas, Tirujñāna Sambanthar, Vakisar, Sundarar, and Manickavāchakar who were authors of devotional works, and maintained the supremacy of their Vedic faith and Religion against Buddhism and Jainism, and but for whom the modern Hindus would be reading the *Tripitaka* and *Jataka* tales instead of our Vedas and Upanishads and works founded on them, and would be one with the Atheistical Saimese or the highly idolatrous and superstitious Chinese. And here I might take the liberty of addressing a few words to my Hindu countrymen, at least to those whose mother tongue is Tamil and who are born in the Tamil country and are able to read the Tamil language. It is not everybody who has the desire to study

* Translated and published by me in my *Studies in Saiva Siddhanta*.

Philosophy or can become a Philosopher. To these, I would recommend the devotional works of our Saints, whether Saiva or Vaishṇava. Unlike the Hindus of other parts of this vast Peninsula, it is the peculiar pride of the Tamilian, that he possesses a Tamil Veda, which consist of his Devāram, Tiruvāchakam and Tiruvāimoli, and this is not an empty boast. As Svami Vivekānanda observes, Vedas are eternal, as truths are eternal, and truths are not confined to the Sanskrit language alone. The authors of the Tamil Veda are regarded as avatārs and even if not so, they were at any rate Jivan Muktas or Jñānis. And as I have explained in my notes to the Eleventh Sūtra, these Jivan Muktas are true Bhaktas and they are all Love. And the Tamil Veda is the outpouring of their great Love. My old Christian teacher used to observe that the Dravidian is essentially and naturally a devotional man; and is this not so, because they had early received and imbibed the Great outpourings of Love of our Divine Saints? To the student or enquirer who is more ambitious and wishes to fathom the mysteries of nature, I cannot do better than recommend these very books as a first course, and the conviction will surely dawn upon his mind as he advances in his study of Philosophy and compares what is contained in the Tamil Veda with the bare bones of Philosophy that he has nothing better for his last course than what he had for his first course; and as the Divine Tiruvalluvar says, what is the use of all philosophy and knowledge if it does not lead one to the worship of his Maker in all truth and in all love? However, as a course of philosophical study, the Siddhānta works contain the most highly developed and logically systematized thinking of the Hindus. And if it is thought necessary, a study of the Vedas and Upanishats may follow. Without this preliminary course, a study of the latter will only land one in chaos and confusion. I address these remarks as a student to a

student, as one enquirer to another, and I claim no more weight to my words.

I give below a stanza which shows in what high estimation, Tamilians hold the present work and other works referred to above.

“வேதம் பசு அதன்பால் மெய்யாகமம் நால்வர்
ஒதும் தமிழ் அதனி னுள்ளுநெய்—போதமிழ்
நெய்யினுறு சுவையா நீள் வெண்ணெய் மெய்கண்டான்,
செய்த தமிழ் நூலின் திறம்.”

(The Veda is the cow ; the Agama is its milk , the Tamil (Devaram and Tiruvāchakam) of the four Saints, is the ghee churned from it ; the excellence of the well-instructive Tamil (Sivajñānabodam) of Meykandadeva of Tiruvennainallur is like the sweetness of such ghee.)

Note.—We have referred to the Tamil Edition of the Siddhānta Sāstras by the late C. Shanmuga Sundara Mudaliar of Chintādrīpet, Madras at the Sivajñānabodha Yantrasāla. We also recommend the edition in one Volume of Srimān Kāñchi Nāgalinga Mudaliar of Madras, brought out under the patronage of His Holiness The Pandārasannadhi of Tiruvāvaduturai Mutt.

LIST OF ĀGAMA OR TANTRA WITH UPĀGAMAS

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| <ol style="list-style-type: none"> 1. Kāmika. 2. Yogaja. 3. Chintya. 4. Karaṇa (= Kāraṇa). 5. Ajita. 6. Dīpta. 7. Sūkshma. 8. Sāhasraka (= Sahasra). 9. Amśmān (Amśumat). 10. Suprabha (= Suprabheda = Suprabodha). 11. Vijaya. 12. Niśvāsa. 13. Svāyambhuva (= Svāyambhū = Svayambhū = Svayambhūta). 14. Āgneyaka (= Āgneya = Anala = Anila). | <ol style="list-style-type: none"> 15. Bhadra (Vīra). 16. Kaurava. 17. Makuṭa (Makuṭa = Mukuṭa). 18. Vimala. 19. Chandrahāsa (= Chandra-jñāna). 20. Mukhayugbimba (= Mukha-bimba = Bimba). 21. Udgīta (= Prodgīta). 22. Laṭita (= Lalita). 23. Siddha. 24. Santāna (Śānta). 25. Nārasimha (= Śarvokta = Sarvokta = Sarvottara). 26. Parameśvara (= Pārameśvara). 27. Kiraṇa. 28. Para (= Pārahita = Vātula = Vātula = Vātula). |
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| <ol style="list-style-type: none"> I. Kāmikāgama
(100,000,000,000,000 verses). <ol style="list-style-type: none"> (i) Uttara. (ii) Bhairavottara. (iii) Nārasimha. II. Yogajāgama (100,000 verses). <ol style="list-style-type: none"> (i) Viṇāsirottara. (ii) Tāraka-tantra. (iii) Sāṅkhyāgama. (iv) Śāntyāgama. (v) Ātmayoga. III. Chintyāgama (100,000 verses). <ol style="list-style-type: none"> (i) Suchintyāgama. (ii) Śubhāgama. | <ol style="list-style-type: none"> (iii) Vāmatantra. (iv) Pāpanāśaka. (v) Śārodbhava. (vi) Amṛitāgama. IV. Kāraṇāgama (10,000,000 verses). <ol style="list-style-type: none"> (i) Kāraṇa-tantra. (ii) Pāvana-tantra. (iii) Daurjanya-tantra. (iv) Mahendra-tantra. (v) Bhima-tantra. (vi) Mārana-tantra. (vii) Īśāna-tantra. V. Ajitāgama (100,000 verses). <ol style="list-style-type: none"> (i) Prabhūtāgama. |
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- (ii) Virodhbhūtāgama.
- (iii) Pārvati-tantra.
- (iv) Padma-samhitā.
- VI. Diptāgama (100,000 verse).
- (i) Ameyāgama.
- (ii) Apratimāgama.
- (iii) Āpyāgama.
- (iv) Asaṅkhyāgama.
- (v) Amitaujasāgama.
- (vi) Ānandāgama.
- (viii) Adbhutāgama.
- (ix) Amṛitāgama.
- VII. Sūkṣmāgama
(1,000,000,000,000,000 verses).
- (i) Sūkṣma-samhitā.
- VIII. Sahasrāgama
(100,000,000,000,000 verses).
- (i) Atitāgama.
- (ii) Amalāgama.
- (iii) Śuddhāgama.
- (iv) Aprameyāgama.
- (v) Jyotirbhāvanāgama.
- (vi) Prabuddhāgama.
- (vii) Vibuddhāgama.
- (viii) Hastāgama.
- (ix) Alāṅkāragama.
- (x) Subodhāgama.
- IX. Amśumadāgama (= Amśumā-
nāgama) (1,000,000 verses).
- (i) Vidyāpurāṇa.
- (ii) Bhāskarāgama.
- (iii) Nīlālohitāgama.
- (iv) Prakaraṇāgama.
- (v) Bhūtatantra.
- (vi) Ātmālaṅkāra.
- (vii) Kāśyapāgama.
- (viii) Gautamāgama.
- (ix) Mahendrāgama.
- (x) Brahmāgama.
- (xi) Vāśiṣṭhāgama.
- (xii) Īśānottara.

- X. Suprabodhāgama (30,000,000
verses).
- (i) Subodhāgama.
- (ii) Prabodhāgama.
- (iii) Bodhaṅgama.
- XI. Vijayāgama (30,000,000 verses).
- (i) Vijayatantra.
- (ii) Udbhavatantra.
- (iii) Saumyatantra.
- (iv) Aghoratantra.
- (v) Mṛityunāśakatantṛa.
- (vi) Kubereśatantra.
- (vii) Vimalatantra.
- (viii) Mahāghoratantra.
- XII. Nīśvāsāgama (10,000,000
verses).
- (i) Nīśvāsa.
- (ii) Uttaranīśvāsa.
- (iii) Nīśvāsamukhodaya.
- (iv) Nīśvāsanayana.
- (v) Nīśvāsakāraka.
- (vi) Ghorasamhitā
- (vii) Susaṅkhyā.
- (viii) Guḥya.
- XIII. Svāyambhuvāgama (= Svā-
yambhuvāgama) (35,000,000
verses).
- (i) Svayambhūta.
- (ii) Prajāpatimata.
- (iii) Padmatantra.
- XIV. Analāgama (= Analāgama)
(300,000 verses).
- (i) Āgneya.
- XV. Virāgama (100,000 verses).
- (i) Prastara-tantra.
- (ii) Prasphura-tantra.
- (iii) Prabodhaka-tantra.
- (iv) Bodhaka-tantra.
- (v) Bodha-tantra.
- (vi) Amoha-tantra.
- (vii) Moha-samaya-tantra.
- (viii) Śakaṭa-tantra.

(ix) Śākāṭa-tantra.

(x) Hala-tantra.

(xi) Vilekhana-tantra.

(xii) Bhadra-tantra.

(xiii) Vira-tantra.

XVI. Rauravāgama (100,000,000 verses).

(i) Kāladahana.

(ii) Rauravottara.

(iii) Kaumāra.

(iv) Kāḷa.

(v) Mahākāḷa.

(vi) Indrāgama.

XVII. Makuṭāgama (= Makuṭā-gama) (100,000 verses).

(i) Makuṭa.

(ii) Makuṭottara.

XVIII. Vimalāgama (300,000 verses).

(i) Anantabhogāgama.

(ii) Ākrāntāgama.

(iii) Hṛiddāgama.

(iv) Avikṛitāgama.

(v) Udbhūtāgama.

(vi) Māraṇa-tantra.

XIX. Chandrajñānāgama (30,000,000 verses).

(i) Sthira-samhitā

(ii) Sthāṇu-samhitā.

(iii) Mahat-samhitā.

(iv) Nandi-samhitā.

(v) Nandikeśvara-samhitā

(vi) Ekapāda-purāṇa.

(vii) Saṅkarāgama.

(viii) Nilabhadratantra.

(ix) Śivabhadrāgama.

(x) Kālabhādāgama.

(xi) Śrīmukhāgamā.

(xii) Śivaśāsanāgama.

(xiii) Śivaśekhara-gama.

(xiv) Devimatāgama.

XX. Bimbāgama (100,000 verses).

(i) Chaturmukhatantra.

(ii) Malayatantra.

(iii) Mahāyoga.

(iv) Samstobhāgama.

(v) Pratibimbāgama.

(vi) Arthālankāra.

(vii) Vāyavyatantra.

(viii) Kauṭa-tantra.

(ix) Triṭi-nīla-kara.

(x) Tulāvṛita.

(xi) Tulāyoga.

(xii) Kuṭṭimatatantra.

(xiii) Sarva-śekhara

(xiv) Mahā-vidyā.

(xv) Mahā-sāra.

XXI. Prodigitāgama (300,000 verses.)

(i) Kavachāgama

(ii) Varāha-tantra.

(iii) Pīṅgaḷa-mata.

(iv) Paśubandha-samhitā.

(v) Daṇḍa-dhara-tantra.

(vi) Kuśa-tantra.

(vii) Dhanurdhāraṇa.

(viii) Śivajñāna.

(ix) Vijñānā.

(x) Trikālajñāna.

(xi) Āyurveda

(xii) Dhanurveda.

(xiii) Sarpadamshṭṭravibheda,

(xiv) Saṅgita.

(xv) Bharata.

(xvi) Ātodya.

XXII. Lalitāgama (800,000 verses).

(i) Lalita.

(ii) Lalitottara.

(iii) Kaumāra tantra.

(iv) Vighnesvarāgama.

XXIII. Siddhāgama (5,000,000 verses).

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| (i) Sārottara. | (vi) Hamsāgama. |
| (ii) Devesottara. | (vii) Sāmānyāgama. |
| (iii) Śālabheda. | XXVII. Kirāṇāgama (50,000,000 |
| (iv) Śasimaṇḍala. | verses). |
| XXIV. Śāntāgama (= Santān-
āgama 600,000 verses). | (i) Garuḍāgama. |
| (i) Liṅgādhyaksha. | (ii) Nairitāgama. |
| (ii) Surādhyaksha. | (iii) Nilatantra. |
| (iii) Śaṅkaratantra. | (iv) Rūkshāgama. |
| (iv) Mahesvarāgama. | (v) Bhānāgama. |
| (v) Asaṅkhyā-tantra. | (vi) Vaikramāgama. |
| (vi) Anilāgama. | (vii) Buddhāgama. |
| (vii) Dvandvāgama. | (viii) Prabuddhāgama. |
| XXV. Sarvottarāgama (= Sarvokt-
āgama 200,000 verses.) | (ix) Kālatantra. |
| (i) Uttarāgama. | XXVIII. Vātulāgama (100,000 |
| (ii) Tattvottarāgama. | verses). |
| (iii) Vishyottarāgama. | (i) Vātūla. |
| XXVI. Paramesvarāgama
(1,200,000 verses). | (ii) Uttara-vātūla. |
| (i) Mātāṅga-tantra. | (iii) Kāla jñāna. |
| (ii) Yakṣiṇī-tantra. | (iv) Parājita. |
| (iii) Padmāgama. | (v) Sarvāgama. |
| (iv) Paushkara. | (vi) Sarveshṭhāgama. |
| (v) Suprayoga. | (vii) Śreshṭhāgama. |
| | (viii) Nityāgama. |
| | (ix) Śuddhāgama. |
| | (x) Mahadāgama. |
| | (xi) Visvāsāgama. |
| | (xii) Visvātmakāgama. |

LIST OF SIDDHANTA WORKS IN TAMIL.

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|-------------------------|--------------------------|
| 1. Śivajñānabodham. | 8. Śivaprakāśam. |
| 2. Śivajñānasiddhi. | 9. Koḍikkavi. |
| 3. Irupā-Irupaṭtu. | 10. Vināveṇbā. |
| 4. Tiruvuntiyār | 11. Neṅjuviḍutūtu. |
| 5. Tiruḱkaḷiṅṇupaḍiyār. | 12. Saṅkaṇṇanirākaraṇam. |
| 6. Uṇmaineṇṇivilakkam. | 13. Poṇṇipaḷṇoḍai. |
| 7. Uṇmaiviḷakkam. | 14. Tiruvaruṭṭpayan. |

॥ ॐ ॥

श्री गणेशायनमः

॥ शिवज्ञानबोधम् ॥

स्त्रीपुत्रपुंसकादित्वा जगतः कार्यदर्शनात् ।
 अस्ति कर्ता स हृत्वेतत् स्रजत्यस्मत् प्रभुर्हरः ॥ १ ॥
 अन्यस्सन्द्यासितोनन्यः कर्ता कर्मानुसारतः ।
 करोति ससृतिं पुंसामा ज्ञया समवेतया ॥ २ ॥
 नेतितो ममतोद्वेकाद् क्षोपरतिबोधतः ।
 स्वापे निर्भोगतो बोधे बोद्धत्वादस्यणुस्तनौ ॥ ३ ॥
 आत्मान्तःकरणादन्योऽप्यन्वितो मन्त्रभूपवत् ।
 अवस्थापञ्चकस्थः स्यान्मलरुद्धस्वदृक्क्रियः ॥ ४ ॥
 विदन्यक्षाणि पुंसार्या न स्वयं सोऽपि शंभुना ।
 तद्विकारि शिवश्चेन्न कान्तोऽप्योवत्स तं नयत् ॥ ५ ॥
 अदृश्यं चेदसद्भावो दृश्यं चेज्जडिमा भवेत् ।
 शंभोस्तद्व्यतिरेकेण ज्ञेयं रूपं विदुर्बुधाः ॥ ६ ॥
 नाचिच्चित्सन्निधौ किंतु न वित्तस्ते उभे मिथः ।
 प्रपञ्चशिययोर्वेत्ता यस्स आत्मा तयोःपृथक् ॥ ७ ॥
 स्थित्वा सहेन्द्रियव्यधिः त्वां न वेत्सीति बोधितः ।
 मुक्तवैतान्गुरुणानन्यो धन्यःप्राप्नोति तत्पदम् ॥ ८ ॥
 चिद्द्रशात्मनि दृष्ट्वेशं त्यक्त्वा वृत्तिमरीचिकाम् ।
 लब्ध्वा शिवपदच्छायां ध्यायेत्पञ्चाक्षरीं सुधीः ॥ ९ ॥
 शिवेनैक्यं गतस्सिद्धस्तदधीनस्त्ववृत्तिकः ।
 मलमायाद्यसंस्पृष्टो भवति स्वानुभूतमान् ॥ १० ॥
 दृशोर्दर्शयितश्चात्मा तस्य दर्शयिता शिवः ।
 तस्मात्तस्मिन्परां भक्तिं कुर्यादाल्मोपकारके ॥ ११ ॥
 मुक्त्यै प्राप्य सतस्तेषां भजेद्वेषं शिवालयेम् ।
 एवं विद्याच्छिवज्ञानं बोधे शैवार्थानर्णयम् ॥ १२ ॥

ŚIVAJÑĀNA SIDDHIYĀR

OF

ARULNANDI ŚIVĀCHĀRIYAR.

INVOCATION.

O God Gaṇeśa,* with the elephant head, single-tusked, double-eared, triple-juiced, with the hanging lip, and five hands, begotten by the Lord with the braided hair, adorned with the Ganges, the crescent moon and the cassia flowers, Thy feet will remove without fail the evil in the hearts overflowing with love, humility, and knowledge, night and day. Thy feet will lift such far above the delights of Brahma and Viṣṇu.

2.† Let my love to Him increase Who has neither beginning nor middle nor end, Who is Infinite Light, Grace and Wisdom,

* Gaṇeśa is called *Vināyaka* "He Who has no Lord above Him." The elephant head, with the single tusk and trunk, denotes his *Pranava* form; the triple juice or secretions denote His powers, will, intelligence and action (*Ichchā*, *Jñāna*, *Kriyā*). His five hands denote His *Pañchakṛtya* (*sṛṣṭi*, *stithi*, *samhāra*, *tirōbhāva* and *anugraha*). The wearing of the Ganges signifies His conquest of *Ahaṅkāra*; and the wearing of the Soma, the uplifting of the truly humble; and the cassia (கொன்றை) flower is the crowning Indian Laurel, signifying His Lordship, and is symbol of *Pranava* (the Mantra *Rājam*). These symbols have other meanings to the Yogi. The double effect of His Grace in effecting *Pāśatchaya* and inducing *Patijñāna* is also well set forth in this stanza.

† This describes the Supreme Who is neither *Rūpi* nor *Arūpi* nor *Rūpārūpi*, Who is neither *Saguṇa* nor *Nirguṇa*, Who transcends all these, and the next verse describes, how He manifests Himself to mankind. This gives His condition as Pure Sat, and which could not be anything, unless it is Chit and Ananda at the same time.

Who unites Himself on the left side to Her Who begot the world, Who is praised by the world as the crown-jewel of the celestials, Who dances in that Spreading Light of Chitākāś, with His coral braids adorned with the crescent moon, falling behind Him, and let me lift such lotus feet full with fragrant pollen on the crown of my head.

3.* She, Who is Lord's (Īśa) Parāśakti, Ichchāśakti, Kriyāśakti, Jñānāśakti and Tirobhavaśakti, Who actuates all creation, sustentation and resolution, Who is form, and formless and neither, Who is the wife of the Lord in these Forms, Who is all this world and all this wealth, Who begets the whole world and sustains them, the gracious lotus Feet of Her, our Mother, Who imparts bliss immortal to souls, and removes their bonds of birth, and Who remains seated with our Father in the hearts of the freed, let me lift upon my head.

IN PRAISE OF HIS TEACHER.

4. The Gracious Sun which shining on this universe opened the Lotus bud of the human hearts, on the opening of which, the bees of the ancient Vedic Hymns hummed about, the fresh honey gushed forth, and the Fragrance of Śivam blew forth; He, Meykaṇḍa Deva, Who was living in Tiruveṇṇeynallūr, surrounded by groves, in full blossom, The Great Śaivite Teacher, His golden feet which outrivals the lotus, resting on my head, I shall ever worship.

[* This shows how God as Light and Love diffuses in all and in every thing and manifests Himself.]



BOOK THE FIRST.

ALAVAI OR LOGIC.

Some classify Logical methods into Six (1) Pratyaksha (observation and experiment), (2) Anumāna (Inference), (3) Āgama (Testimony or Authority), (4) Abhāva (Non-existence), (5) Arthāpatti (Deduction), (6) Upamāna (Analogy). Some add the following four to the foregoing, namely (7) *Pariśeṣha* (Inference by exception), (8) *Sambhava* (Co-existence), (9) *Ayigam* (Tradition), (10) *Svabha-Liṅga* (Natural Inference). All these* are included in the three first, Pratyaksha, Anumāna and Āgama.

* The Tamil equivalents of these ten Pramāṇas are:—

(1) காட்சி, (2) கருதல், (3) உரை, (4) இன்மை, (5) டொருள், (6) ஒப்பு, (7) ஒழிப்பு, (8) உண்மை, (9) ஐதீகம், (10) இயல்பு. *Abhāva* is the mere negation of a fact, and *Svabha-Liṅga* is merely the gathering the meaning of an ambiguous word from the context, and there is no inference in either case, and they rest theretore and are included under Pratyaksha. *Arthāpatti* (e.g. He does not eat during the day. He is fat, hence he must eat during the night), *Pariśeṣha* (e.g. Rāma fought Rāvaṇa, Rāma won, hence Rāvaṇa failed), *Sambhava* (e.g. fifty is included in hundred, part in a whole), are all included under Inference; but in many of these there is little or no inference. *Ayigam* is included under Āgama. *Upamāna* occupies a peculiar place and is included in inference but is sometimes (which I think is more correct) classed as a separate method. The essential distinction between Western and Eastern Logic has to be borne in mind, namely, that the former deals with names and propositions and syllogisms (all forms) whereas the latter deals with, concepts and real argumentation. Western Logic was, till Mill's time, all deduction, and induction was barely enough noticed. But the Eastern Logic was more inductive than deductive, and was concerned more with the proof of things, and the methods of discovering truth by the application of human reason and by the aid of the Highest Testimony. And in this last respect of including Testimony, of course, it is broader than Western Logic. Of the ten divisions of proof, herein set forth, the various Indian Schools, adopt only some or all. For instance, the Indian Materialist (*Lokāyita*) accepts only Pratyaksha. The Buddha and *Vaiśeṣika* accept this and inference; the *Sāṅkhya* accepts also Āgama Pramāṇa; The *Nyāyika*

2. Pratyaksha is the direct and correct perception of things without doubt and mistake, and without the sense of differentiation. By Anumāna, we infer things hidden from certain data by knowledge of their inseparable connexion (by succession or co-existence or equality). Āgama Prmāṇa will guide us to the knowledge of things unattainable by the foregoing two methods.

3. Doubtful perception is doubting a thing seen to be this or that; the mistaken knowledge is knowing one thing to be another; *Savikarṇa* knowledge comprises the knowledge of

accepts also analogy; The Jain and Prabhākara add to these four 'Arthāpatti'; The Vedānti accepts also 'Abhāva'; The Paurāṇic adds to these 'Sambhava' and 'Tradition'. Each one of these Schools take up Logic as only an instrument for ascertaining the Highest truth; and the subject is merely appended as in Śivajñānasiddhi, as serving to help them in the elucidation of the postulates and proofs they set forth in their discussion as to the nature of God, Soul and Matter: and each of the two distinctively so-called Logical Schools—Vaiśeṣhika and Nyāyika—treat of Logic as such and proceed to discover the Highest Truth, whereby and whereby alone, can any real escape from human pain and suffering be effected.

"When man shall roll up the sky as a piece of leather,

Then shall there be an end of pain without the knowledge of Śiva."

—*Śvet. v. 20.*

As such, we shall explain certain terms which are used frequently in these discussions. Pramāṇa (அளவை) is Proof; Prameya (பொருள்) is the thing proved; Pramatha (அறிகிறவன்) is the person who investigates; Pramithi (அறிவு) is the Intelligence cognizing the proof. The term 'Abhāva' (non-existence) is frequently used in Vedāntic discussions. It is divided into Samsargabhāva (Relative non-existence) and Anyonya-bhāva (ஒன்றிடுஞ்நபாவம்—natural or Reciprocal non-existence) and the former is divided into Adyantabhāva (ஒன்றுமில்லை—absolute non-existence); Prabhāva (முன்னின்மை—antecedent non-existence); Prati-dvamsabhāva (உள்ளதனபாவம்—emergent non-existence.) The terms Vyāpaka, Vyāpti and Vyāpya are of very great importance in Logic and in Siddhānta literature. Vyāpaka is that which pervades over everything else, the universal, (மேல்நிறைவு) and corresponds to the major term in a syllogism. Vyāpti is what is comprised in the universal, the particular (சுமநிறைவு) and corresponds to the middle term and Vyāpya what is co-inheres to the Vyāpti (ஒன்றின் மிடைந்த நிறைவு) and corresponds to the minor term.

name, class, attribute, action and thing. *Nirvikarṣa* knowledge is the knowledge of the thing itself without knowledge of its name, class, attribute and action.

4.* Direct Perception or Pratyaksha is classified into four kinds, (1) Perception by means of external senses, (2) by means of internal senses, (3) by the feeling of pleasure and pain, and (4) by Yoga or seership. Anumāna or Inference is divided into two namely (1) Svart-anumāna, (2) Parart-anumāna. Āgama is divided into (1) Mantra, (2) Tantra and (3) Upadeśa, the words of the wise teacher (Jñāni). The things proved by means of these logical methods are classed as Viśeṣha (particular) and Sāmānya (General).

5. Viśeṣha applies to things which exclude from its denotation, species of its own class, as well as other classes. Sāmānya applies to class to which the thing belongs, excluding other classes. These two classes described above will comprise all things.

6.† Perception by external senses arises when with the Soul's intelligence, the external senses coming in contact with light, air, etc., perceives correctly form, sound etc., without being misled by difference or similarity.

Perception by internal senses arises when after such external perception, a mental impression is produced freed from doubt and mistake, involving the operations of retention and reflection and the sense of difference and similarity.

* The different kinds of Perception are called இந்திரிய or வாயிற் காட்சி, உள்ளக்காட்சி or மாணதக்காட்சி, வேதனைக்காட்சி and யோக்காட்சி, The different kinds of Anumāna are called தன்பொருட்டதுமானம், பிறர் பொருட்டதுமானம்.

Viśeṣha are called தன்னியல்பு, and Sāmānya பொதுவியல்பு. The Viśeṣha mean the *Infime* species or the lowest species of objects and even among them, it seems to mean the class of *Differentia* more particularly.

† The first kind of perception is bare external perception without any shade of thought or operation of the internal senses. The mental perception is in fact the more direct perception so far as the soul is concerned and the external perception is accordingly remote and indirect. This classification of perception is very exact and strictly scientific. Feelings are also classed properly as a source of perception. As regards

7. Perception by feeling arises when the feelings of pleasure and pain are produced in accordance with the instinct of desire and hate, guided by the law of *kalā*.*

Perception by Yoga is the perception by the Yogi, seated in one place, of all things, remote in place and time, possible to him by his having destroyed all *mala* by remaining in *Samādhi*.

8. *Paksham* (Propositions) are of three kinds, *Paksham* (conclusion), *Sapaksham* (analogy), *Vipaksham* (negative proposition).

There are three kinds of *Hetu* (இயல்பு, காரியம், அநுபலத்தி). Inference is drawn out of the invariable concomitants flowing from these *Paksham* and *Hetu*. And the inference is of two kinds, inference for one-self and inference for others. Inference for others is for explaining the proof to others. And this latter is divided into *Anvaya-Anumāna* and *Vyatireka-Anumāna*.

9.† The three *Pakshams* are—*Paksham*, *Sapaksham* and *Vipaksham*. *Paksham* is the statement comprising the conclusion

perception by Yoga, the Western scientist may not admit, but proofs are accumulating which make such knowledge possible. If by the interposition of a few slides and by the arrangement of a few wires, things invisible by distance by the intervening matter, etc., can be made visible, why should not the human intellect be so sharpened by practice as to make such knowledge possible? The difference between the Eastern and Western method is in this. The European tries to subjugate external nature to serve his material ends etc., but the Oriental aims at the highest and his mind is always turned on himself. In regard to Yoga, the really gifted are so few and the charlatans and deceivers are so numerous, which latter class are only too much encouraged by the utter stupidity and credulity of the many (we are afraid that we have to include among them, a large section of even the so-called educated), that it is a pity that the practice should be gradually falling into contempt.

* *Kalā* (கலா) is one of the higher *Tattvas* which enables man to experience perceptions, without at the same time reaching *Jñānam*, by the temporary drawing of the Veil of *Āṇava*.

† These have reference to purely Logical Methods of Inductive proof. The Text gives here the grounds of all Induction, as based on uniformities in Nature (அவநுபாசம்) as Equality or Inequality, co-existence and causation. And on these depends all Inductive reasoning; and Inference (*Paksham*) is got at by the methods of Agreement (*Sapaksham*)

or Inference. Sapaksham is statement of similar instances. Vipaksham is the negative statement where the thing proved and the antecedent are absent. The first two give the proof by the method of agreement and the last by the method of difference.

10.* Hetu or Reason is of three kinds. Reason from natural relation (co-existence and equality), Reasoning from causal relation (succession) and Reasoning by means of contraries (Inequality). As for instance, we exhibit the first kind of reasoning when we infer the meaning of “மா” in the sentences “மா பூத்தது” “மா ஏறினான்”. The second, when we infer fire from the presence of smoke; the third, when we infer the absence of dew from the absence of cold.

and by the methods of Difference (Vipaksham). This is exactly the foundations of Mill's Inductive Logic, and Dr. Bain condenses Mill's six kinds of predicates into three as here stated and Dr. Bain gives five methods, Method of Agreement, Method of Difference, the Joint Method, the Method of Concomitant Variations, and the Method of Residue, of which the first two are no doubt the Primary Methods.

We will state the five laws as given by Dr. Bain.

(i) The Method of Agreement.—If two or more instances of a phenomenon under investigation have only one circumstance in common that instance is the cause or effect of the phenomenon. (ii) The Method of Difference.—If an instance when a phenomenon occurs and an instance when it does not occur, have every circumstance in common except one, that one occurring only in the first; the circumstance present in the first and absent in the second is the cause or a part of the cause of the given phenomenon. (iii) The Joint Method.—If two or more instances when the phenomenon occurs have only one circumstance in common, while two or more instances when it does not occur have nothing in common save the absence of that one circumstance; the circumstance wherein alone the two set of instances differ, is the effect or the cause or a necessary part of the cause of the phenomenon. (iv) The Method of Concomitant Variations.—Whatever phenomenon varies in any manner whenever another phenomenon varies in some *other* particular manner, is either a cause or an effect of the phenomenon and is connected with it through some bond of concomitance. (v) The Method of Residue:—Subduct from any phenomenon such part as previous induction has shown to be the effect of certain antecedents, and the residue of the phenomenon is the effect of the remaining antecedent.

* See note (†) on page 6.

11. Anvayi-Anumāna comprises the argument with *Pratijñā*, *Hetu* and *Instance* as in the form: Fire is in the mountain (*Pratijñā*). Because smoke is rising from the mountain (*Hetu*). Because fire and smoke is both present in oven (*Instance*).

Vyatireki argument is of this form: There is no fire in the mountain, because there is no smoke arising from the mountain. For instance, there is neither smoke nor fire in the deep tank filled with lotus flowers. Nyāyikas and Śaivas clearly state the argument with five propositions including *Nigama* and *Apanaya*.

12.* *Pūrvadarśana Anumāna* is where we infer a particular flower from a particular smell, from our past knowledge of its connexion. *Vāsanalinga Anumāna* is where we infer the amount of a man's learning by the words he utters; *Āgama Anumāna* is when we infer a man's past Karma from his present experience of pleasure and pain.

13.† *Āgama* is the word of the Perfect Eternal Being. Of this *Āgama*, the Tantra portion treats of the rituals ascertained without defects and inconsistency and required for salvation. The Mantra portion treats of *Upāsana* required for controlling the senses and contemplation of God; the *Jñāna kāṇḍa* treats of the nature of the Supreme, Beginningless and Endless.

14. Inferential Fallacies are four in number. Fallacies in reasoning (*Hetu*) are three. These divide again into twenty-one. Fallacies in agreement or analogy are eighteen. Fallacies of *Nigrahasthān* are divided into two and sub-divided into twenty-two. There are six other sub-divisions again. On the whole the Fallacies are sixty-five in number.

* These kinds of inference are to be distinguished from the logical divisions of *Pratyaksha*, etc.

† *Āgama* is Revelation and means both Veda and Śaivāgamas. It must be the word of the Perfect Eternal Being. The words of any Being who does not answer to this description are of no authority. The Tantra and Mantra portions, The Mantra *kāṇḍa* and *Jñāna kāṇḍa* portions find place both in the Vedas and *Divyāgamas*. The mantra portion answers more to the Upanishads, the *Yogapāda*; and *Jñāna kāṇḍa* to the *Jñāna kārṇa* of the *Divyāgamas*.

BOOK THE SECOND.

PARAPAKSHA.

CHAPTER I.

The Chārvāka's Statement.

*Not having the intelligence nor the grace to understand the trick (real purpose) of the theory promulgated by Indra's Purohit, Bṛhaspati, the Chārvāka who is tied down to the pleasures of this sea-girt world, and whose person is rubbed with sandal and adorned with festive wreaths, (bases his own case on Bṛhaspati's authority), and states as follows.

* Indra was disgusted with the pleasures of his state, and aspired to something holier and purer before his time and wished to do tapas. His āchārya Bṛhaspati wishing to turn him from his object, and to lead him into his former life, preaches to him the reality of the world's joys and the falsity of all other hopes. This is compared to the object with which Śrī Kṛṣṇa tried to dissuade apparently Arjuna from his resolution not to fight and kill his near kith and kin. The arguments are plausible enough, and Arjuna is led on to commit what would be regarded by the world as a sin. But neither Bṛhaspati nor Kṛṣṇa wished to mislead really their pupils. They simply wanted them by means of sophistry, if necessary, to confine each to his station and thereby do his *duty*; which if *faithfully and unselfishly done* as *duty* would be sufficient for attaining all the Highest ends in due course. It was in the nature of the highest crime which nothing could excuse that the man should forget the duties of his station. Their highest ideal was *Duty*. It is with this High Ideal, man is permitted to live his life in different *āśramas*, and to work for virtue or wealth or pleasure. But if this ideal is not kept in view, these aspirations will surely degenerate into mere hypocrisy, earth-hunger and grossest licentiousness, and the whole society unhinged. These masters were the builders of society. Not understanding Bṛhaspati, the Lokāyita, despised everything else, and took to indulging in grossest forms of pleasure, in the same way as

2*. The only measure of all things is by perception alone. This perception when united to mind etc., divides itself into six kinds. Inference and Āgama are not correct methods of proof. The things proved by perception are the (four) elements and their inherent natures such as hardness, coldness, heat, and diffusiveness.

3. The names of the (four) elements are earth, water, fire and air; and the quality of the products of each of these respectively, are smell, taste, form and touch. These are the great eternal entities; and these unite one with the other in regular order.

4. Just as you get various shaped utensils from clods of clay, so by the union of these elements, all forms are produced. Like the bubbles formed in water, *Buddhi* and other *antaḥkaraṇa*, and senses and sensation arise also from the union of these elements.

5†. If one of the elements is separated from the rest, the senses and sensations and intellect, etc., all die. So do all moveable and immoveable objects die. When the effects, as form, quality

false prophets who seek to justify their drinking and gluttonous and riotous acts from the maxims of Śrī Kṛṣṇa, saying that when they drink, they drink without any attachment, and as such no sin will attach to them. Such is the way the noble teachings of noble masters are dragged to the dust. Alas! alas!

* The six kinds of *Kūṭchi*, are called ஐயக்காட்சி—doubtful perception, காயித்தாட்சி—perception by other senses than the eye, விகற்பக்காட்சி—perception of a thing in its relation to class, species and attributes and action, அங்கயக்காட்சி—perception of fire by the presence of smoke, வியதிசேரக்காட்சி—perception of a flower from its smell, திரிபுக்காட்சி—wrong perception. Anvaya and Vyatireka are classed here as direct perception, as involving very little of real inference. The names of the elements believed in by the materialist are given in the next stanza.

† In stanzas 2 to 5 the Chārvāka states his own theory, and he now proceeds to state the other's case, and criticise it, and the peculiar note in his manner may better be observed, namely his heart overflowing with pity and kindness for those deluded fools who would not readily appreciate the goods we have, but go on hankering after unattainable fancies,

etc., vanish, they are resolved into their cause, the four elements. And such knowledge constitutes the highest Wisdom.

6. Against this, there are those who postulate the separate existence of Karma and Soul and God. How did the people of this earth offend them? They assert that that the incomparable sterile woman begot a son, and the latter got up on the horns of the hare and plucked, without fail, the flower of the sky!

7. If you assert that the Karma effected in a former birth attaches to one in his present life, how is this possible, when we see all the Karma die with the death of the body. Oh, my good sir, if you say that this Karma lives in *sūkshma* (subtle) form, then it is like saying that flame can burn apart from the wick of the lamp.

8. If you compare the action of Karma to the dead straw which rotting in the field comes forth again as fresh grass, this is possible wherever you manure the field with the straw. This will illustrate the case of those who wish to derive as profit the excreta of a man who coming tired and hungry was fed with food.

9. O fool, if you say that it is by this Karma, men's bodies and qualities and intelligence do not fit with each other, then, by what sort of Karma, do not all the fingers on one's palm resemble each other. All these differences are due to the proportionate increase or decrease in the constituent elements.

10.* If you say that it is by the effect of Karma men endure pleasure and pain, then, tell me, by what sort of Karma does the body feel pleasure when I am smeared with fragrant and he fails not to fling irony and ridicule, against his antagonists, as all false reformers do, but irony and ridicule have never been known to secure one single convert.

*The last three stanzas deny the existence of Karma. The Buddhist (not Esoteric if you will have it) goes a step higher than the *Chārvāka* and to the four elements and their products, he adds *Karma*. Karma in big capitals is his God virtually, the cause of all existence, and when you kill this cause, you cease to exist.

sandal-water, and feel extreme discomfort when brought in contact with fire. All these are due to the nature of these things.

11. If you assert there is a soul independent of the body, do not make a false assertion. Such a soul must be perceived by one of the six modes of perception. The assertion against the proof furnished by perception is like statements about the length of the hare's horn in the world!

12. If you say that God is Arūpi, then He is non-intelligent like the sky. If He is a Rūpi, then he is one with the objects of this world. If you say He is Rūpā-rūpi, then tell me, can you suspend a stone in the sky.

13. Oh! Why should these people follow these various delusive paths, and fall into error and sorrow, when their own Veda asserts that the elements evolve into food, and from food arises body, and from the latter mind and the rest, and resolve into each other in the same order?

14.* O! These fools give up the pleasures on hand in this world, hanker after heavenly pleasures, and drown themselves in sorrow. They are like those, who feeling thirsty, leave the water in their presence, and fly after a beautiful mirage, only to die of greater thirst.

15. O hail to you, O Vāmi, give me your hand. You are my real incomparable friend, since you pursue like myself

* Herein is indicated the abhorrence of all good men and true in regard to the arts and practices of the Vāmachari, and it will be an absurd caricature and blaspheming of real Hinduism to seek to identify this Vāmachar with Hinduism. You may as well call this Lokayita, wallowing in the lowest depths of passion and vice, a follower of Hinduism! The bane and curse of Hinduism has been its so-called tolerant spirit and spirit of compromise, to seek to sanction and clothe with its approval, all sorts of opinions, low and false, and partly false. Could we conceive of any country where so many myriads of divergent faiths and inconsistent practices seek to live and propagate themselves under a spirit of mis-called universal religion and universal truth. Truth cannot be so hideous and repellent as in some of these forms. O, for a day when truth will be uncovered in all its Glory and in all its Beauty!

the paths of murder and robbery and vice which the cowards call evil, and are the light of an admiring group of girls with lovely braids of hair.

16. Iṣa and Brahma, Viṣṇu and Indra, attained their greatness by having associated themselves with their goddesses. If you also wish to attain to such greatness, you will do well also to enjoy life with beautiful women with fragrant locks.

17—20. Instead of deriving pleasure from the society of women, people die by believing in the shams set up by false systems of philosophy, and by believing in a future existence.

21. Why do you get weary in pursuit of Moksha? Show me one, who had pointed out this way, or had seen it, or had heard of it? Without transgressing the laws of the king, earn money, and seek pleasure as well as you can.

Refutation of Chārvāka.*

1.† O Lokāyita! Why do you hold that whatever is seen by direct perception is true, and whatever is inferred is false? Tell me, how you know that you had a father and mother, when your father had died before your birth, and your mother after giving birth to you? It could only be by inference and not by direct perception.

2.† When you* assert that, when it begins to lighten and thunder and the heavens darken with clouds, it will surely rain, and when you assert that, when the river-flood dashes down Sandal and Agil trees, it had surely rained on the mountain ghats, your knowledge is derived from inference, and not by direct perception.

3.† If you assert that even such inference is only perception as it is derived from our knowledge of previous direct perception (of observed instances), then, how do you know that intelligence

* The words Chārvāka and Lokāyita are synonymous.

† These stanzas show how the world's knowledge is built on testimony and inference and that without these two instruments of knowledge, it will be impossible to know anything. The Lokāyita's sphere of

arises from the body composed of the four elements? And if not by inference, how do you know that your intelligence perceives sensations by means of the senses? How do you derive this visible body by the union of invisible elements?

logic is indeed too narrow, and his modern representative has certainly advanced beyond him, in this, as in not stopping short of only four elements. And he accepts now a fifth element, an ether, and electricity etc. And the modern materialist has discovered several scores of elements and has reduced the four or five so-called elements into much simpler elements called gases, such as nitrogen, oxygen and hydrogen etc., and as such the old Indian classification of elements into four or five will therefore seem incorrect. But not so necessarily. The Indians recognize finer conditions of matter; and if we translate the term *பூதம்* (which does not necessarily convey an idea of a simple substance) into merely a condition or state of matter, then the division of substances into five *பூதம்* (Bhūta), states of matter, will stand good, and they will be, the solids, the liquids, the gases, heat and electricity. The Lokāyitas are, however, very few who follow this scientific investigation, so far, though the Germ-plasm theory holds sway still among a small section of European Materialists and so called Idealists. The more respectable of the modern day materialists go by the name of agnostics and positivists and humanitarians. They postulate a mind and matter so far as they are within our cognition and no further; and they are not able to assert positively whether mind is derived from matter or matter is a product of mind. And as regards a future or a past and anything higher than your own mind (phenomenal), they plead complete ignorance; and they are eloquent, however, on our duties to each other and to the whole race and about the miseries of mankind and the means of relieving them; and they cry down all religions and institutions as superstitions and conventionalities and lies as intended to cheat and deceive credulous mankind. And it is no wonder that among some at least of these modern day agnostics Buddhism is becoming fashionable. But there is a difference between these and Buddha. Buddha was a strict moralist, and his high ideal was Duty, and he believed in the darkest pessimism. But the modern day humanitarian believes that the world, as it is, can be bettered, and more pleasure, and in course of time, the highest pleasure can be introduced into society, if only people will be induced "to see"

with Max Nardau "the civilization of to day, whose characteristics are pessimisms lying and selfish egotism, followed by a civilization of truth, love of one's neighbour and cheerfulness." See how vivid is his hope! "Humanity which is to-day an abstract idea, will then be a fact. Happy the later born generations, whose lot it will be to live in the pure atmosphere of the future, flooded with its brighter sun-shine, in this perpetual fellowship; true, enlightened, good and free!" A noble ideal and noble future indeed, if it could be realised, by the methods proposed! How vain are these hopes with the history of Buddhism before us! The Singalese disciples of the Renowned Buddha are the grossest beef-eaters in Ceylon, and it is a horrible sight which meets one at every turn, these beef-stalls. The Singalese would argue, O the Renowned Buddha only enjoined us not to kill but not to eat dead meat of any kind. And so will everything, the most glorious looking maxim and precept be reduced to a mere letter and a sham, when you deprive one of any higher aspirations than your present phase of existence! Why should I care for my neighbour or for the perpetuation of the race, if I am to be no more to-morrow and why should I not take my utmost share of this world's pleasures, as our ancient Lokāyita asks? If there is misery, the best remedy would be not to undergo all this trouble and vexation, but to annihilate the whole world by the most deadly of human means, maxim guns and torpedoes. "The weak should go to the wall" and "the survival of the fittest" are their catch words. "Why should we allow the ignorant and weak nations and principalities of this earth any longer any existence?" Nihilism and the so-called Idealism and Positivism and humanitarianism all tend gradually to lower itself down to anarchism.

There is however a lesson which every one ought to learn even from a Lokāyita, and which should not easily be forgotten. And that is to learn to test the facts, inferences and higher testimony, properly and scientifically, and not to accept them blind-fold as facts and inferences, the moment it is presented so before us, however patent it might seem to be and however high the authority of the one who appeals to us. There can be no sin greater than credulity in scientific investigation, and honest doubt is essential to right understanding. There is the other extreme of turning deaf to everything which may not seem to suit one's fancy and sniffing at well attested facts, and we see to-day even *Truth* (of Mr. Labouchere) asking for a fair hearing to Mr. Gataker, 'the expert water finder' in these words. "What may be the explanation of his

4. Besides, we have seen that the statements contained in the Vedas and other treatises prove true. For instance, we find the remote calculations of Astronomers and Astrologers verified in due time. Besides, persons are able to discover buried treasure by following the directions given in certain books.

5. Why do you say that matter is imperishable and unchangeable? As its form changes, there must be one who causes these changes, in the same way as we infer a potter when we see pots made out of clay. If you say, these need no cause as the bubbles formed in water, then even then, bubbles are formed by the agency of air and not without any cause.

6. And then, the bubble formed of water and air is only of the same kind as its cause; similarly, the product of the body will be similar to the body itself and not like mind which is of a different nature. You may say that the product is dissimilar like the red juice produced on chewing betel and nut; but then the colour is inseparable from the matter itself, and on analogy, the mind must be inseparable and concomitant with the functions of the body. But we see the life departing when the body is left behind, and hence what you say cannot be true.

7. When the betel and nut are chewed together, redness alone results. But by the union of different kinds of matter, senses and sensations and qualities of different grades and kinds result. How could this be? And then, you will have to notice that an agent is required to bring together betel and nut; and

success, and that of other men who work in the same line, I do not know; but it seems to me, as I said before that when a man can show that what he is doing is a commercial success, there is *prima facie* evidence that he is able to find it. Scientific men ought to be able to tell us how it is done; and if it is all trickery and imposture, they ought to be able to show us how the trickery and imposture are performed." And as there is even a tendency in a people to believe in the impossible and the marvellous, and we have reason to suspect that this tendency is growing more upon us, following a blank Atheism and Nihilism, the caution conveyed above to test facts and inferences and experiences, and not to swallow them wholesale, may not be thought unwarranted.

as such, you will have to admit plainly that for bringing about material causation, an agent is also required.

8. If you say that the five senses, hunger, sleep, fear and passions are produced from the body, without any other first cause, like the web from the spider, then why don't you produce the web from the sky? As the elements unite only in one way, then differences of sex and gender and different orders of creation will become impossible.

9*. If you deny Karma, then the different orders of creation and their different senses, varying in number and intelligence, from one to five cannot be. Then again, the mere union of matter, cannot produce learning and enjoyment and qualities. Karma alone can cause these differences.

* Single-sensed (touch) are trees and grass and vegetable kingdom. Double sensed (touch and taste) are of the order of the Mollusca, starfish, snails, oysters, &c., triple-sensed (touch, taste and smell) are white ants, ants, &c.; four-sensed, (the last three with sight) are beetles, butterflies, &c.; five-sensed (with hearing) are devas, men, beast and birds &c. To these five senses, European scientists add the alimentary canal and the genital organs and the pleasures derived therefrom, but they may be classed primarily as touch. These senses from touch to hearing are in an ascending scale of intelligence, the least intelligent being touch, and the sense most intelligent, the sense of hearing; and the sense of sight competing with it for the first place almost. And the orders of creation possessing only one or more senses are also placed in a lower or higher order of development and intelligence. The lower orders simply live to propagate its species with no higher purpose (in itself the highest) and as the species are more and more developed they increase in usefulness. And if man in whom the senses are most fully developed and highly intelligent, lives to eat and to procreate, we say of him, that he is vegetating and that he is leading an animal life. Man's pursuits are accordingly high or low inasmuch as he devotes himself to the purpose of one sense or other. And the man who can use his eyes and ears most, and then thinks out the facts he has observed, and proceeds to higher and higher views of life, he alone can be said to have lived his life. The arts, gastronomy, horticulture, painting and music follow the same law of æsthetics in

10. If you say that matter causes mind, then, we do not see any mind in earth, air or fire etc. If you say that intelligence can only arise, after the body is formed, then why is there no mind in the dead body? If you reply that it is by the absence of Prāṇa, breath, then why is there no consciousness in sleep?

the matter of their appreciation; gastronomy the lowest, as music is the highest. A single morsel can only appetite one man, but a single flower, a single picture, a single note of music, what a large and spreading circle of human beings it can attract and influence. And one principle derived from these has its bearing on Ethics. The highest intelligence is the highest Morality and the highest Benevolence. No man can claim to any intellectuality if his conduct is not consistent with his professions; we rate a most learned man's worth at zero, when he does not give the benefit of his learning to his fellow men and is not useful to them. The greater the man's learning the greater in his sphere of usefulness. Great men and true are the most benevolent; they are the salt of the earth; they are the world's luminaries. They live not for one country nor for one age. Great musicians, and great sages have breathed their harmony and given their thoughts which live for all time to come and like pollen of flowers leave one brain, and fasten on to another, vivifying and fertilizing and fructifying this other.

Lo! The man of learning puffed up with his own learning and importance, and looking down upon others as beneath him! A man might take the highest degrees, the University can offer him, and if in the duties of life, set for him, he does not show honesty or sympathy, remembering his sovereign and his God, of what use are his titles? A man might be a great lawyer; what is the use of him, if he is cold and selfish and calculating, unless it be, by the lacs he amasses, he wishes to live well and to see others of his line behind him live also? And unfortunately, the sense of 'living' only becomes too predominant in his descendants, and a fortune acquired with so much skill and hair-splitting is easily enough dissipated.

Man is therefore given a choice, unlike other orders of creation to select the lower or the higher, and in the wisdom of his choice lies his whole future.

11.* If you say that intelligence is a product of the body, then, in different orders of creation from ant to elephant, intelligence must differ in equal proportion to the respective size of the body. On the other hand, the animal with the biggest body (elephant for instance) is less intelligent than the animal (man) with a small body. Explain this difference if you can.

12. If you say that, when the elements unite, intelligence preponderates when material components are less gross, and intelligence is less when the material components are more gross, then, the respective bodies should neither grow larger nor smaller, and they should be stationary as once formed. On the other hand, the bodies grow and decay with time.

13. If you say all these are due to nature, then nature must be uniform, and as such you should account for differences of persons being born as male and female. And why should procreation be possible by means of male and female? And as such it will falsify your theory that the natural body is caused by matter. Your theory is illusory. These differences are really caused by one in accordance with each one's Karma.

*Modern materialists locate the intelligence not in the body but in the brain. And the objection herein pointed out is explained by the fact that the brain is divided into parts which have different functions to perform such as motor and sensory, intellection and will &c ; and in large animals the portion of the brain (medulla oblongata and cerebellum &c.,) which has to control the large muscles are largely developed, and the brain proper (cerebrum) is least developed. In man, size for size, the frontal brain is larger and more fully developed and convoluted. No doubt there is a considerable correlation between the brain and man's intelligence, but the most mature investigation fails to establish any causal connection between the two, except a correlation. And this is quite consistent with the theory of Siddhāntis, who postulate an eternal connection and correlation between mind and body and who even postulate that even in Mukti, the *tripadārthas* are not annihilated (முத்தியிலும் மும்முதலும் உண்டு) thereby differing from the idealist and the materialist who postulate only mind or matter as a substance and hold the other as a mere phenomenal product or a shadow or illusion.

14. You say that forms are created in this wise. Like pots made out of clay, male and female forms are produced from matter and these in turn create forms. This we refute. The elements by their nature possess opposing qualities. You say these will unite, then tell me if you have seen fire kept unquenched in water?

15. If you say that bodies are formed by the union of different kinds of matter, then why is there any necessity for human love? This human love simply follows the universal law set by the Lord and His Śakti.

16. You queried what Karma it was by which sandal water was cool and heated water was not. From your own example, understand how one thing get possessed of two qualities. In like manner, it is by Karma, men derive both pleasure and pain. And then the sense of this pleasure or pain only appertains to the soul and not to the body.

17.* When enjoying pleasure, you would assert that all this is nature and not due to Karma, then why do you feel pain in the absence of pleasure. Tell me if you can, how this was derived. This is due to Karma already performed (Prārabdha). Even Karma cannot induce anything by itself. God in His infinite love, has to give to each according to his deserts. The souls and their Karma are eternal and eternally connected.

18. If you object that nobody need unite the two (Karma and Soul, &c.) if they are eternal, then hear that Mala, Māyā, Karma, Soul and Śiva are eternal. When souls perform Karma, Karma cannot of itself consciously give them their forms. The eternally caused bodies, being unintelligent, cannot unite with the soul of itself. God therefore brings about these unions and enjoyment under an Eternal Law.

* What the materialist fails to account for by referring all qualities to nature &c., is the factum of consciousness, the thing which becomes conscious of qualities and of pleasure and pain. This has no sort of similarity or connection with the objects perceived and when you begin to analyse it, it lies at the basis of your investigation.

19.* If by reason of our external senses not perceiving the soul, you deny the soul's existence; then, can the pot see the eye which saw it. It is the eye which sees it, without doubt. In like manner the soul which is conscious of objects and objective senses is similarly imperceptible to the external senses. The soul will perceive the senses and the senses will not perceive the soul; from thence, you see the truth of the soul's existence.

20. Fire (oxygen) cannot burn and become apparent unless connected with some substance (carbon). The soul also cannot be active unless attached to a body. The light burns in a lamp filled with oil and wick. So also, the soul eats the Karma, attached to a body.

21. If it is objected that the soul dying and being born in bodies and different from the bodies, should possess its intelligence intact, then, can you be conscious in dreams, of dream as a dream and not a reality? Then, is the intelligence of yourself the same as after you are born. As such, pure intelligence cannot be postulated of the soul.

22. If you say that it is impossible that the intelligence which now decays should again be reproduced, then, will you explain how in sleep you are unconscious and in waking you become conscious. If you ask how one body goes and another body is got, then it is like the soul in sleep losing all consciousness of a body and regaining it in waking.

23. If you ask how it is that the senses are lost in death, and are regained in rebirth, then it is like the man who, losing all breath and consciousness, all on a sudden, regains them after a

* External senses, internal senses and soul and God belong to different planes and orders of intelligence. In the presence of the higher, the lower is non-intelligent and non-apparent (Ahit or Asat), and as such it cannot perceive the higher. The eye is intelligent, we might say and it perceives objects, but what is its intelligence when compared to mind; and the eye cannot see mind. Similarly, mind is non-intelligent in comparison to the soul, and cannot perceive the soul, and the soul cannot know God.

while. The world speak of the moon waning and waxing as its death and birth. Soul's death and rebirth are similar.

24. O my dear Sir, understand that there is an efficient cause, inasmuch as this material world undergoes creation and destruction. If you say that the body formed like a pot from clay can only be from matter, then even in a such case, we require an efficient cause like the potter.

25.* The Lord who was difficult of knowledge by the Ēvas and the Vedas, walked with His footsteps as a mediator to the house of the beloved of His strong Devotee (வன்முறையுடையன் Saint Sundara). As such, He is easy to be approached by His devotees. Therefore approach His Lotus-Feet without fail. He will confer on you even the blessings you desire in this life.

26.† If a rich golden ornament, becomes covered with dirt, we do not bear to touch it. So, in fact, we must regard the sexual passion of women, as a thing fit for our giving it up. These females' bodies are composed of blood, and urine which are ugly to behold. What benefit do you hope to derive by falling on their bodies ?

* To look up to the Supreme and to hold that all the benefits we derive are from Him, even when we fully recognize that we will reap as we sow, has a high ethical and spiritual value, and is the important step in one's sādāna of liberation. And then, when we wishing to withdraw the man from indulging in the lowest pleasures, we teach him to believe that he can get better benefit by following a better path, this is only following a well recognized principle of education and must not be counted as a deception. The highest philosophy of duty and Nirvāna will not have the slightest attraction for such a man, and cannot wean him for a moment from his practices. The next stanza contains a further step in his conversion.

† You are first taught to hope for these enjoyments by referring yourself to a superior path ; and then gradually is instilled into your mind the uselessness of these pleasures. How many men wreck their whole lives by neglecting even ordinary sanitary laws and by most heedlessly associating with the most abominable creatures. And these in their turn carry their curse into other wombs and into other generations ! How sin multiplies itself and corrupts everything it touches, not for one age but

27. O those women, who are praised for their eyes like fish! What are they? Their bodies are composed of skin, blood, flesh, fat, bones and secretions. They are the urine pot wherein, dirt and worms and urine and phlegm only too well are generated! Their bodies are only a mass of dirt without doubt.

28. One's indulging in low women is like the pig wallowing in dirt and enjoying itself. The pleasure we derive by worship of Īśa is the blemishless and eternal and pure Ocean of Bliss.

29. People in whom anger permanently dwells do not understand the benefits of patience. People wallowing in passion do not know the pleasure derived from passionlessness. Hold on to the Feet of the Supreme Lord of Lords, worshipped by Devas. That instant, an inextinguishable Bliss will rise in your body. This is Truth.

30. You have regarded passion and other vices as pleasure. This is like seeking pleasure in smothering heat in time of winter and in cool water in summer. If you reach the Godly path, you will obtain everlasting pleasure.

31. We read the Śivāgama. We declare the truth of the Three Padārthas, Pati, Paśu and Pāśa. We ever praise and worship Īśa's victorious Feet. We give up Kama and other low desires, and we hold fast to God's Grace. With this our faith, we hope to leave the stains of the three mala and to unite with the *Ninmala* God in *Mukti*.

படிக்கு நூல்கள் சிவாகமம் பசுபாசமோடு பதித்திறம்
எடுத்தியம் புவதீசன் வார்த்தை லேத்திடும் தொழி லென்றுமே
விடுத்திடும் பொருள் காமமாதிகள் வேண்டிடும் பொருளீண்டருள்
முடித்து மும்மலம் விட்டு நின்மலனோடு நின்றிடல் முத்தியே.

for ages together! Do they who sin bear these things in their mind, or do they know one instance, in which the sinner has come out unscathed? With poverty and want of education and copying of fashions, sexual immorality is only too much on the increase; and a gallant general in his place in the council would even hold that we have no sense of sexual morality! O for a tongue and for a voice, that would stem this tide that is growing upon us!!!

CHAPTER II.

Sautrāntika Bauddha's Statement.

1.* The Bauddhas are of four classes who denying the Dharma as set forth in the Vedas, follow the Dharma as set forth in the Piṭakas, and act up to the five or ten golden rules, and wear the red vesture, and worship the Bothi (*Ficus Religiosa*—அரசமரம்) tree. Of these four, the Sautrāntika Bauddha, who recognises no caste, claims our attention first.

2.† The great sage Buddha is our Lord, who becoming omniscient, hated the five great sins, such as killing etc., and being filled with true Grace, took on himself the sorrows of other beings, and composed the holy Pitaka Āgamas praised by the Gods.

* The four classes of Bauddhas are Sautrāntika (Representationists), Yogāchāra (Subjective idealists), Madhyamika (Nihilists) and Vaibhāshika (Presentationists). The five golden rules are: (1) *Ahimsa*, (2) *Satya*, (3) *Astheya*, (4) *Brahmacharya* and (5) *Saṅgraha* (congregation.) For the ten, we have to add, (6) Being seated in high places, (7) not reclining, (8) not wearing sandal etc., (9) Dislike of song and dance, (10) eating before sunrise. Caste includes *Dravya*, *Nāma*, *Guna*, &c.

† (1) To the Buddhist, Buddha is the God, or his saviour and he sets up his images and prays in its presence, and anything connected with him, such as his tooth, umbrella, Bo tree &c., has also become objects of fetish worship. The result can't be otherwise. Man always wishes to rest his mind on something higher than himself and when the True One cannot be pointed out, anything that comes in the way supplies its place. While journeying in Ceylon, a Singalese began to preach to us "what you call God, Devādi-Deva, Śivādi Śiva, Chakrādi-Chakra was Buddha Himself." We had to point out that such good understanding between the Buddhist and the Hindu was good enough, but the essential distinction between the two conceptions had to be borne in mind nevertheless. What our Singalese friend called Buddha was a man born in Kapilavāstu and who attained Buddhahood. As such he

3.* There are two methods of proof, namely, Perception and Inference, accepted by the Piṭakas. The things derived

could not be the undying and the unborn (இறப்பிலி, பிறப்பிலி) the author of creation, sustentation and resolution, Thirōpava and Anugraha; One who in the words of Tiruvāchaka is "the oldest of the old and the newest of the new" ("முன்னைப் பழம் பொருட்கும் முன்னைப் பழம் பொருளே பின்னைப் புதுமைகம் பேர்த்துமகப் பெற்றியனே") One who was before all the 21 Buddhas put together, one whose Golden crown is where all things and words cease to penetrate ('சோதி மணிமுடிசொல்லிற்சொல்லிநந்துகின்ற தொன்மை,' 'போதார் புனைமுடியும் எல்லாப் பொருள்முடிவே'); One who fills our hearts with grace like water-flood, brooking not its banks, ('சிறையறாநீர்போல் சிந்தைவாய்ப் பாயும் சிவனே'). There may be no such God, and no such consummation as we assert and there may be only the five Skandas and their result or extinction as the Buddhists assert, yet the two notions of Śiva and Buddha are entirely distinct and can have no connection between them. This does not prevent the Siddhānti from holding that it is the only One who appears in every form, and is adopted for worship by mankind, and accepts the adoration of the truly penitent heart (யாதொருதெய்வங்கண்டீர் அத்தெய்வமாகி எங்கள் மாதொருபாகனார் தாம் வருவர்). The essential difference of these two statements have to be borne in mind, that the true God is not every ideal (gross or noble) of mankind but is present in every such form. Compare verses 22 and 23 of Chapter IX of the *Gītā*. "To those who worship Me, not meditating on another, to those ever harmonious, I bring full security of Yoga," and 'They also who worship other Gods, with devotion, full of faith they also worship Me, O son of Kuntī; though this is contrary to the ancient rule.' In the subsequent verses, Śrī Krishna speaks of them as those not knowing Him in Essence, and that they fall and go to the Gods and pitris whom they worship.

(2) The special acts of grace shown by Buddha are enumerated in Tamil works such as *Maṇimekalai* &c., as giving up his kingdom, wife and child, losing his eye, giving his flesh on account of a pigeon, &c.

(3) The Piṭakas are three in number, Vimaya (Vinaya), Sūtra (Sutta), Abidharma (Abhidhamma).

* The change is of four kinds:—(1) Increase by change, (2) decrease by change, (3) remaining the same after change, (4) total destruction by change.

therefrom are subject and object, and these changes (die) from moment to moment. The subject and object divide themselves into Rūpa and Arūpa, Nirvāṇa (விடு) and belief (உறுதி) and each one of the four divides itself into two, and there are thus eight in all.

4. *Rūpa* is of two kinds, *Bhūta Rūpa* (material form, Achaitanya) and *Upādāna Rūpa* (Sensory, Chaitanya); *Arūpa* is of two kinds, *Chitta* (mind) and *Karma*; *Nirvāṇa*, of faults and of Skandas; and belief, of true and false belief.

5*. Earth, water, fire and air are *Bhūta Rūpa*. Hardness, taste, smell and colour form the *Upādāna-Rūpa*. When these eight combine, we have visible forms. *Chitta* (Buddhi or mind) perceives sensations through the senses. When the Buddhi perceives such as good or bad, it is due to the effect of Karma.

6. Nirvāṇa of faults (குற்றவிடு) is attained when the sins of lust, &c. are avoided. Nirvāṇa of Skandas (கந்த விடு) is attained when knowledge of Rūpa, name &c. is lost. Right and wrong belief are divided each into aggregation (தொகை), succession (தொடர்ச்சி) and annihilation (தொற்ற நாசம்).

* From these eight forms and their actions are derived the five Skandas. From the visible form is derived Rūpa Skanda (1); from the senses, Nāma Skanda (Abstract Ideas) (2); from the Buddhi, *Vijñāna* Skanda (3); from Karma, Vedana (4) and Bhāvana (Tendencies) (5). Rūpa Skanda are the four elements and their four Upādāna; Nāmaskanda, the five senses, and Buddhi; Vijñāna Skanda, the six kinds of Sensations or knowledge perceived by these six senses; Vedanaskanda, the knowledge of pleasure and pain; Bhāvanaskanda, ten kinds of merit and ten kinds of demerit. The ten kinds of merit are (1) Aruḥ or Love, (2) Desirelessness, (3) Love of austerity, (4) Sweet words, (5) Truth telling (6) Useful speaking, (7) Preaching charity, (8) Humility, (9) Giving to the needy, (10) Performance of austerity. The ten sins are (1) Contemplation of Evil, (2) Desire or Lust, (3) Anger, (4) Speaking harsh words, (5) and useless words, (6) and false words, (7) Envy, (8) Thieving, (9) Killing and (10) Doing useless acts. These ten kinds of merit and sin seem to be from the Sūtra of forty-two sections, translated into Chinese in the first century A. D.

7*. Right belief of aggregation is when we assert that what we call a man is merely the aggregate of the five Skandas. Wrong belief of aggregation is when we assert that man is an entity different from the aggregate of the five Skandas.

8. Right belief of succession is the path of holding that events succeed one another as cause and effect without refer-

* The first kind of Right belief is explained by the simile of the chariot and its parts. Without its parts there is no chariot. Without the Skandas, there is no Ātma. To assert otherwise is heresy. Buddha denies clearly the existence of an Ātma, but he does posit Buddhi, or mind. It must be remembered that, in his days, the Hindu philosophy as represented by the *Gītā* and the Siddhānta was in existence and Buddha was only arguing against such Hinduism—and against Lokāyita. The Lokāyita postulated the existence and eternity of the four material elements. Gautama analysed these into the five Skandas, denied its positive existence and only asserted its phenomenal appearance (தென்பெருமை) and claimed that it was capable of annihilation (நீங்குதல்). Beyond these phenomenal appearances, he does assert the existence of mind or Buddhi. This was one of the *andakaraṇas* recognized by his opponent. But as for postulating an Ātma beyond this mind or Buddhi, Gautama could never consent. According to the Hindu, Ātma was different from Buddhi or any one or all of the *andakaraṇas*. But Gautama would sometimes identify this Buddhi itself with Ātma, or God, as Hindu Idealists identify Ātma, individual soul, with Paramātma. With this essential difference and distinction in mind, the question whether Gautama affirms or denies the existence of a soul will be easily solved. To the Hindu, Buddhi itself was perishable, and when Gautama asserted its imperishability, the Hindus called him Buddha, the system Buddhism, which held to the assertion of Buddhi as a *Padārtha*. This will explain also why in the classification of seven principles of man according to Theosophy (or shall we say esoteric Buddhism), Buddhi is classed with the three principles above as imperishable. To the Hindu as such, Buddhism is clear Atheism and Denial of Soul or Ātma. Where the definition and analysis of each is clear and distinct, it serves no good purpose to state that all are one. The reliability of the account of Buddhism as herein set forth may be compared with neo-Buddhism as represented by some Theosophists, as the Tamil account seems to follow some of the oldest treatises on Buddhism by Hindu Buddhists both in Sanskrit and in Tamil.

ence to time, past, present or future and that in succession there is no continuity. Wrong belief of succession is when we hold that there is one soul or padārtha unchanged at all time, in continued succession of cause and effect.

9. To hold that all things that appear will surely be annihilated is Right belief. To hold that things do not die but are existent as cause in effect is wrong belief.

10. To this Right belief (Sat-vāda) and Wrong belief (Asat-vāda) are to be added four other kinds of belief namely, Sat-Sat-vāda, Sat-Asat-vāda, Asat-Sat-vāda and Asat-Asat-vāda. Sat-vāda is when we assert an actually existing fact as that an elephant has tusks. Asat-vāda is when we make statements like that an hare has tusks.

11. To hold that intelligence is born from mere contact is Sat-Sat-vāda. To hold that if an intelligence dies another cannot rise in its place is Sat-Asat-vāda. To hold that Intelligence can rise without an antecedent cause is Asat-Sat-vāda. To assert the statement like that hair grows on the palm of one's hand and that there is a rope of sand is Asat-Asat-vāda.

12. Except our four postulates, we do not understand all that these people assert. Are they not mad in saying that there are Ākāś and Time, and several cardinal points, and soul and a Lord whom thought and words cannot reach? These things cannot be true.

13. We cannot use Ākāś in any of our productions. If you say that Ākāś holds and gives room to everything else, it cannot do so, as it is formless. If you say that it is the cause of sound, it cannot be, as sound is the product of bodies with form. If you say that it is present inseparably everywhere, there are no such things as this or that. (A thing is mere action and attribute and not substance).

14. If you assert that man has an Ātma or Intelligence, then why does he not understand without the senses (internal and external) and sensations and books. If you say that the soul understands by uniting with the senses and by contact of sensations and by permeating into books, then why do you feel

doubt as to the color of the cloth you take out in darkness ; as such it cannot so understand.

15. Man cannot know except by the senses. If, as the senses are not intelligent, you say it is the soul that understands in union with the senses, then the soul must, through each one of the senses, feel the same sensation. If you say that the soul understands as it is joined to the senses, then we are mistaken in not knowing you to be a Buddhist. What you say is really beautiful!

16. Is *Jñātha* postulated besides *Jñāna* and *Jñeya* by you, sentient or insentient? If the latter, then it is material (*Achetana*) like earth. If sentient, you postulate one too much beyond *Jñāna* itself, as if a man should say that *Dholl* rice has *Dholl* for its curry.

17.* If the *Ātma* is formless, then it cannot be attached to a body with form ; if of form, it cannot be contained in another body. If it is an *anu* (an atom) then it will pass away without staying in the body through many of its openings. If it is eternal, then it should not be capable of appearance and disappearance.

18.† That the *Ātma* is omnipresent, cannot be true, as our knowledge does not extend everywhere. If *Ātma* is said to pervade the whole body, then it will die with the death of the

* The following quotations from *Kuṇḍalakesi*, one of the *Pañcha Kāvya*s (a lost work) are cited in the commentaries on this stanza.

“பழுதையாலராப்பூண்டு பாழுடம்பு புடை புடைப்ப
வழுதையாவுறுகின்ற வத்தத்துயிரென்பாயேல்
இழுதையாவுரைத்தியே யெருத்தினும் காலிற்றாகக்
கழுதைடார் மூடமாகக் கண்டதுண்டாமோ.”

“ஒருவகையாலருவென்னி லொத்துடம்பினகத்தடங்கா
ஒருவகையா லருவென்னி லுடம்போடு கலப்பில்லை
யிருவகையு றேர்ந்ததெனி லெழுகின்ற தொழுநோயும்
பெறுவயிறுமாயினான் பிணிதீர்த்தானாவேனா.”

† If there should then be any doubt that the Buddhist denies an *Ātma*, the arguments so elaborately set forth from stanzas 14 to 18 both inclusive ought to place the matter beyond all doubt. The commentators quote from works of Buddhist themselves. These texts deny a *jñātha* as distinct from *jñāna*, a *Gupī* as distinct from *Gupā*, an *Ātma* as distinct

body. If it is located in any one organ of the body (such as the heart), it cannot have consciousness in any other part of the body as the feet and head.

from Buddhi or other senses. Is there such a thing as Ātma distinct from Buddhi or not? If it is, then the Buddhist surely denies its existence. It won't do for him to say that his Jñāna and Guṇa and Buddhi is as good as Ātma and that as such, he does not really deny such an Ātma. This is perfectly futile as where we have pointed out above, Buddhi is regarded by the Siddhānti as material and insentient and Ātma as non-material and sentient. Look at the following apology of an argument from the learned Editor of the *Monist*.

"This is plain to every one who understands that truths are real even though they are not substances or entities. And the same is true of the soul. To deny that Volition, Cognition, and other mental activities are substances or entities, or that they need a substratum or metaphysical subject, is not a denial of their existence—it is simply the consistent consequence of the commonly acknowledged truth that they are not material."

And the able Editor accuses Prof. Oldenburg, the greatest Pāli scholar, of misunderstanding Buddhist texts. It will be apparent to anybody, in the light of our foregoing observations, as to who has really misunderstood Buddhism; or rather, the fact is, not that Paul Carus has not understood Buddhism but that he has not understood true Hinduism better. The quotation from Paul Carus we have given above contains the gist of the grossest idealism. And Hinduism has been till now solely understood in its idealistic form, which according to the opinion of a number of scholars such as Prof. Kunte, Col. Jacob, and as understood by the Hindu schools of Sāṅkhya (both Nīrīśwara and Śeśhwara) was derived from Buddhism. The Professor talks of 'the consistent consequence of the commonly acknowledged truth that they are *not material*.' Consistent consequence indeed! Need we wonder that the most thorough-going idealists of to-day are also the most thorough-going materialists of the day, and *vice-versa*. Anybody who knows anything of the social and political condition of to-day will not fail to be struck with the fact how closely related are Idealism and Materialism and Nihilism and Anarchism of to-day. What to the Hindu Siddhānti is immaterial, to the Buddhist is non-existent. What to the former is material, to the Buddhist is not material. And yet Ātma and Buddhi are to be held as synonymous!

19. How does your Time operate? If it is that by which all things undergo creation, development and destruction, it will be confused with the objects themselves; and time will cease, when such things cease to exist. To assert that there are three kinds of time and not three kinds of objects is clear wrong belief (Asat-vāda).

20. To one standing to the east of myself, the direction where I stand is west, but to one west of myself it is east. Therefore tell me which is the proper direction, I stand in. Your wrong belief in cardinal points is therefore false.

21.* You postulate a God who created the earth. If the earth existed before creation, it needs no creation. If it did not exist before, then it cannot be created. If creation means creating the effect from its cause, then the world must be said to exist and not to exist.

22.† If you say that God creates the world, as a potter makes pot out of clay, where did he stay when He made this world. If you say he stood on the world, then the world should have been

* The reference in the last line is to the *asti nāsti* or *Sapta Bhangi Nyāya* of the Jains, according to which neither existence nor non-existence can be predicated of a thing; and as in the first case, it will be mere implication and in the second case not a fact. So, all that can be said is 'asti-nāsti,' 'existent, non-existent.' This is a curious conclusion. There is however an element of truth in this, so far as the nature of a logical predicate is concerned. Dr. Bain for instance rejects 'existence' stated by Mill as a predicate and reduces the latter's six classes of predicates to three, namely, co-existence, succession and equality. The Buddhist apprehension of the theory of causation is entirely erroneous in the light of the modern theory of causation as involving conservation of energy, held by Western Logicians; and this only follows what the two schools of Sāṅkhya (*Nirīśwara* and *Śeśhwara*) have always held. Both the Jains and the Buddhists merely quibble about it and there is neither science nor sense in it.

† The argument is that inasmuch you cannot separate God from the world, no God can exist as such apart from the world.

created before hand. If you say he was everywhere, and omnipresent, then 'everywhere,' must have existed before God and given Him birth.

23.* If you say that God created the world out of nothing, out of His mercy, where is His Grace and mercy, when creating the death-dealing monsters such as lions, tigers and elephants and Yama. If He created all these things as He liked to show His might, then you had better worship a madman.

24. What is the purpose of this creation ? If it is mere play, your Lord is a mere child. If necessitated by Karma performed, then the persons performing Karma must have existed before creation. The truth is, the world is eternal and not created.

25. If God is Rūpi, there must be one who created this form. If He assumed Form out of His mere wish, then all the world could do so by their mere wish. If each gets His form by His Karma, then the Karma must have existed before Him.

26.† If God is Arūpi, He like Ākāś, cannot lift us from our sin. If He is like the shadow of a tree, then the credit is due to those who neared the shelter (or the benefit is to those who approach the shelter) and as such He is not omnipresent. If He is omniscient, then a Form is necessary which should be lovingly dwelt upon. If there was no such form, no intelligence could subsist.

* A mad man does not know the consequence of his act and God should have known that His creating these terrible animals must produce evil to His other creatures.

† The Ākāś does not put forth any active powers. It is merely passive. Here the Buddhist is wrong. We now know what amount of force is locked up in Ākāś or Ether and the modern European research tries hard only to unlock it and even when they, sometimes by mere chance, unlock such powers, they are past their comprehension, as for instance the X-rays. As similar to a shadow, God cannot be omnipresent and omniscient, and no credit to Him, except to those who approach Him. This latter view will account for their believing more in a Buddha, a Mukta, as a saviour than in God. According to the Buddhist, no intelligence can be conceived of, except as dwelling in some form.

27. If you say the Vedāgamas are eternal and prove the existence of God, then what you say, that nobody gave it forth is really beautiful! You, to say that you knew God by the Vedāgamas and the Vedāgamas by means of God! This is wonderful indeed!

28.* The vegetable kingdom (Urpija) and all its multitudinous forms grow and die like hair and horns on animal's bodies and hence have no life or intelligence. They exist for the benefit of other creatures with life, (Aṇḍaja, Svetaja and Sarāyuja).

29.† You must not kill at all. You can eat always what had been slaughtered already by others, as a slaughtered animal is simply dead like earth. Tell me who gets the merit of the deed, whether one who keeps a water pandal with fragrant drinking water or one who partook of that water?

30. To say that the five Skandas are not annihilated but are reduced to their cause is Wrong belief of (தேற்ற நம்பம்), and is the cause of birth and suffering. To hold that these are altogether annihilated is Right belief and leads to the Bliss of Moksha, Nirvāṇa.

31.‡ To leave off the sins of Kāma, envy, etc. to hold on to good deeds, to destroy the desires of the senses, and the sense

* Urpija are produced from the earth; Aṇḍaja from eggs, Svetaja from sweat and damp, and Sarāyuja from womb.

† Meat is distinguished to be of two kinds, Kallya (Karpiya) Māmsa that which can be eaten, and Akallya (Akarpiya), that which cannot be eaten. Akarpiya is of three kinds, Trikoḍi (meat got by direct killing, or express order or implied consent), Shatkoḍi (last three and by seeing or hearing that it was killed for his own use and by not suspecting the character of the slaughter), Navakoḍi (the last six and by relish of meat, eating too much, praise of the killed meat). Really the distinctions are too nice, but the ignorant cannot possibly understand their niceties and they hold on to the saying that they cannot kill but can eat meat killed by others; and in so acting, they do not make any distinctions of the meat of any animals that might be slaughtered for their use.

‡ The eight kinds of right conduct are—(1) Right seeing, (2) Right touching, (3) Right speech, (4) Right action, (5) Right life, (6) Right endeavour, (7) Right principles and (8) Right company.

of pleasure and pain, to practice the eight kinds of Right conduct, and to give up all wrong doing and attain to such Jñāna is to attain to Imperishable Samādhi or Nirvāṇa.

Refutation of Sautrāntika Bauddha.

1. O Bauddha, you did say without thought that your Lord Buddha knew everything. He could not know everything, at all times as the universe is immeasurable. If everything was understood by him one by one, then the universe should not be called immeasurable. If this is possible by his limitless wisdom, then his wisdom is not so capable; he could not know everything, as his intelligence dies and is born from moment to moment.

2. If you say that he will know the rest by knowing a few of each kind, how is this possible, as objects of knowledge are innumerable and one divides itself into innumerable other species. Besides, as human knowledge implies perception of similarity and difference, how is knowledge of various objects possible, by comparison etc., when, according to you, we do not retain the consciousness of each previous moment.

3.* If your Lord Buddha gave out his *Dharma* after attaining Mukti, Nirvāṇa, then his speech after Nirvāṇa (annihilation of Skandas) is like that of the person who died by eating ghee and honey together, coming to life again to say, that to eat honey and ghee is bad. If you say he died after giving out the Dharma, then the law was given by one who had not attained to Mukti and as such it cannot lead one to Mukti. His vain desire is like that of the person who not knowing the depth and breadth

* As Nirvāṇa is merely the destruction of all the Skandas such as Rūpa, Nāma &c., no speech is possible after Nirvāṇa. Of course, Buddhists will say that Buddha was a Jivan Mukta, but this will be a contradiction in terms, in the view they take of Mukti or Nirvāṇa. If Buddha had not attained to Nirvāṇa, his law cannot proceed from actual experience and cannot be authority. The difficulty arises from the fact of the Buddhist not recognizing a God, Who has not to undergo evolution to increase this experience. And the dilemma which in consequence arises is beautifully put. The Next stanza follows the same subject.

of a rushing flood desires to cross and land all the rest on the other side of the river.

4.* You state that, unlike our God Who, being present in each as taste in water, effects their preservation, your Lord undergoes the fiery ordeal of miserable birth and getting himself released, saves other mortals. This is like a deer rushing to save his kind already caught in the toils of the hunter's net and being caught itself. This law will only lead to great sin. Your doctrine is really incomparable! If you say that wishing to create Dharma, he was born and he created the Dharma, then this also might be said of every man that is born.

5.† If you say that your Lord entered an endless number of wombs for the propagation of Dharma, then his births must have been caused by Karma. Nay, if it is said that this is by his mere

* This stanza emphasizes the *Supreme principle* of *Siddhānta* that God *cannot be born* in the *flesh*, for any reason, even for the purpose of saving all mankind; much less of His mere whim, for His own pleasure, for realizing Himself, from Karma, for improving Himself by successive evolutions. He is the supreme subject and cannot become the object also, which He will be when He is born. If there is however a Vedic text to that effect, it only means to emphasize the fact of God's supreme nature, that independent of Him, nothing can exist, nothing can act and nothing can be owned. God is *Sarva Svatantra*, *Svamparaprakāsa*. Everything else is *Paratantra* and shines only by reflected light. c.f. *Tāyumanāvar*,

“எல்லாமுன்னடிமையே, எல்லா முன்னுடையமையே,
எல்லா முன்னுடைய செயலே.”

and verse 52 of *Kaṇṇakāraḍaḍav*].

c. f. St. *Kāraikālammai*ār,

“அறிவானும் தானே யறிவிப்பான்றானே
யறிவா யறிகின்றான்றானே—யறிகின்ற
மெய்ப்பொருளுந் தானே விரகடர்பா நாகாச
மப்பொருளுந் தானே யவன்.”

† Śiva is called ‘Ayonija.’ Buddhists claiming a similar Divine attribute for their Lord, have a story that Gautama's mother on her way to her mother's house was taken with premature pains in the beautiful forest of Lumbili (Lumbini) but the foetus could not be brought out in the ordinary way and the belly had to be cut open to remove the child

will, then the same can be said of every man that is born. If it is said that he was born not like ordinary mortals but came out of the belly, don't mention to me the Dharma of one, who killed his mother before he spread his Dharma.

6. When the Lord Buddha incarnated himself as beasts of prey, did he not forget virtue and kill men and animals with pleasure? If he did not kill and eat their flesh, did he feed on straw to appease his hunger? You say he took on himself the sorrows of others. Really his acts of grace shown to the woman who had lost her husband and to the bird-catcher are beautiful to behold!

7.* Before you discover an idea and find words to express the same and put the same in writing, your intelligence would have changed ever so often. How can you therefore have any authoritative treatise? If you say the words follow one another, then the same words must get repeated. You say by the change, the intelligence which it succeeds is superior to the preceding one. No, it cannot increase, as its duration is only momentary. A true book must be consistent throughout. Is your book of this character?

from the womb. The mother died after the seventh day. Even to-day, we hear in Tibet, the child intended as the future Lama is taken out similarly. This is a mere travesty of the noble truth.

* Association of ideas (சந்தான வழி) is of four kinds, Lamp from lamp (தீப சந்தானம்), air from air (வாயு சந்தானம்), light from star (தாரா சந்தானம்), Pipilikā (பிபிலிகா சந்தானம்). These are several kinds of illustrations to show the passage of living beings from one body to another and for their final extinction:

The simile of the lamp is as follows.—

Dīpaka Santāna.—The life of man, to use a constantly recurring Buddhist simile or parable, is like the flame of an Indian lamp, a metal or earthenware saucer in which a cotton wick is laid in oil. One life is derived from another, as one flame is lit at another; it is not the same flame, but without the other, it would not have been. As flame cannot exist without oil, so life, individual existence, depends on the cleaving to low and earthly things, the sin of the heart. If there is no oil in the

8. You said that your Lord performed various virtuous acts in the beginning and became omniscient, and out of grace, gave out the Piṭakas to enable mortals to attain Moksha. If so, who determined what was virtue and vice, before your Lord performed virtue. If one like himself, who taught this predecessor of this; as such you will get no one who gave out the law in the beginning; as such, whom do you hold as your God in your school? The fallacy of having no beginning (அனுவத்தை) is present in your argument.

9. If you hold the Lord Gautama as your God and Saviour, then who was his Lord whom he worshipped? Where is the sanction of his Guru's words for the law he set forth? We do not find such sanction anywhere. If you ask for our final authority, our Parameśvara, beginningless and of endless knowledge, self-existent when every thing else is destroyed at the last day, He it was Who gave out our law, which is comprised in our Vedas and Āgamas. The sages who follow this law also advise control of lamp, it will go out, though not until the oil which the wick has drawn up is exhausted and then no new flame can be lighted there. And so the parts and powers of the perfect man will be dissolved, and no new being will be born to sorrow. The wise will pass away, will go out like the flame of a lamp, and their Karma will be individualized no longer!

Tārā santāna. Stars, long ago extinct, may be still visible to us by the light they emitted before they ceased to burn, but the rapidly vanishing effect of a no longer active cause will soon cease to strike upon one's senses; and where the light was, will be darkness; so the living, moving body of the perfect man is visible still, though its cause has ceased to exist; but it will soon decay, and die, and pass away; and as no new body will be formed, where life was, there will be nothing. Again the five Skandas, the bodily and mental properties and tendencies, are like a tree. The tree produces a seed, a fruit, from which will spring another tree; but if the tree be cut off at the root, it will be visible a little while only whilst it decays, and will not produce any further seed.

Pipīlikā santāna. Again, Trishṇa, the yearning thirst, is compared to a creeper which grows like a parasite on the sāla trees, and eventually destroys that on which it was nourished? (Dr. Rhys David's *Manual of Buddhism*).

passions and performance of tapas. Your law enjoining eating before sunrise without washing and eating of flesh was made by a glutton.

10. Authorities are of three kinds, the authority of the *Ninmala* God (முதல் தூல்), the authority of the sage who provides explanations and exceptions not inconsistent with the original authority (வழி தூல்), the authority of the successor who following both authorities, gives his own opinion from experience also (சார்பு தூல்). Could you say to which class of authorities, your law belongs? As it cannot come under any of these, your law cannot be true.

11. O Bauddha, whom do you praise as Buddha who had attained Nirvāṇa, and why? If you say that the rituals performed in honour of the dead will confer benefits on the living, then the beings must be eternal. And we require a God who will appreciate your good acts and confer benefits. But you do not assert so. Your honouring the dead is like supplying oil and wick to a lamp that has been completely extinguished.

12. You say that to know the contents of a book is as good inference as when we infer an author when we find a book written by him. Well, the existence of a hell and heaven you postulate could not be ascertained except from some book. Otherwise tell me. But this knowledge of hell and heaven could not be by inference. This alone is possible by believing in Āgama Pramāṇa. As you do not postulate Āgama Pramāṇa, your Piṭakas themselves cease to be authorities.

13. You state that all things will suffer annihilation. Is this annihilation possible to beings or non-beings or being-non-beings? If to the non-being, then it is ever non-existent; if to the being, it could never cease to exist; if to the last, from its character of being a being, it could not cease to exist. If you ask me to point out an object which is not capable of destruction, what you see undergoing changes of birth, growth, and death is the Sthūla body (and not the Sūkshma body).

14. If you say that things die and are reborn by mere change of form, as the sprout is produced from the seed, then

you have forgotten your postulate of *Sarvam-nāsti* and hold on to the *Asti-nāsti* doctrine of the Jains. If you say I misunderstand you, and explain that, what appeared as sprout, leaves, and tree are not stable but are capable of destruction, then hear, that it is not the visible form that is destroyed but changes are wrought on it by reason of its youth, maturity and old age ; and after such changes, the subtile (*Sūkshma*) body remains, though the *Sthāla Śarira* is destroyed.

15. If you say bodies are formed from the mixture of the four elements, then these cannot unite as their natures are opposed to each other. If you say they are formed by the union of blood and semen, then account for toads being found in the heart of rocks, and worms in the heart of trees. If you say the real cause is good and bad Karma, then these, being opposed, cannot join and form bodies. If food is the cause, then the food which in youth develops the body is not capable of preventing decay in old age. If intelligence is the cause, then that which is formless Chaitanya cannot assume Achaitanya (non-intelligent) form. If you assert that bodies are formed from nothing, then we could cull flowers from the sky.

16. If you say that forms can be produced from nothing as the tree from the seed, then we assert that the tree was already in the seed. If you object that we do not find the tree in the seed by actual observation, then the fact that a paddy seed does not produce a palm tree but only one of its own kind requires explanation. As one species of tree do not grow out of another species of seed, what does not exist cannot be produced. The seed is the cause and the tree, the effect. You also forget what you before asserted that forms (as effects) are produced from their cause, the five Skandas, as the Moon is formed by beams of light.

17. If you say that the bodies are formed by means of the four elements and their causes ; then these cannot unite, as their natures are opposed to each other ; and each of the elements cannot be limited to the nature of all other elements. Understand also that these elements and their causes are all objects of sensation.

* This is a well attested fact of modern Science.

18. If you say that it is matter, in its eight various forms, that forms the body, becoming subtle, as the extracts of medicinal herbs in medicated oil, then we require a God who could bring about this creation, as the Physician who prepares the oil. If matter alone is the cause, then all forms must be of the same nature. But, as their natures are different, you have not really understood the drift of your words. Then again, show me, if you can, the four causes of the four elements, which are Guṇa (attributes), apart from the four elements themselves.

19. If you say that intelligence dies at one moment, and at another moment is born again, then what is dead cannot give rise to a new product. Then the new intelligence cannot know objects and perform functions which the former intelligence knew and performed. If you say that the old intelligence ceases to exist after creating the new intelligence, then two such intelligences could not exist at the same moment. If you say that the old intelligence does not die wholly before creating the new, then the sentience becomes Sat-asat, and your assertion that it is Asat cannot be true. If you instance the case of old straw used as manure becoming new straw, to prove that the old sentience dies and is reborn, then know that the old straw does not die altogether but is only reduced to its subtle condition, and from this condition, is produced forth as new straw.*

20. If you say that sentience is generated by association of ideas, then this association must be eternal. If you instance the flow of water in a stream to illustrate your position that the moment one sentience dies another takes its place, then, as the things in solution in the first flow of water will flow away with it alone, then all the Good, Vāsana etc., attaching to the old sentience will die with it and will not become united to the new one. If you say there is no break in knowledge as there is no break in the water flow, then this knowledge cannot be momentary but must be eternal.

* According to modern science, matter is indestructible. They follow the law of conservation of matter. The old straw does not die and is reduced to its constituent elements by the agency of bacteria and it must be so reduced before it can be absorbed by the plant as food.

21. Is this *Santāna* (association) the cause or the effect or the cause-effect? In either of these cases, it must be eternal. If you say that succession involved in causation is the intelligence, even then it must be held to be eternal, as it is ever recurring. If the intelligence is separate, then it is different from the external senses and as such it will become an eternal object. The consequence will be that instead of our understanding the intelligence as subject and the rest as objects, the senses must be regarded as subject and intelligence as object. Consider deeply the absurdity of this position.

22.* If creation and destruction take place at the same moment of time, then these two functions must be the same. If Time is merely the change in the conditions of things, then why do you speak of present, past and future Time. If this is so spoken, as things undergo the successive changes, then you must not speak of it properly as the present, past and the future, and all the activities of things must be one and the same. If all the different activities are comprised within the same point of Time, then this point of Time is capable of division into three kinds of Time, as for instance, when a needle is passed through a pack of 100 lotus-petals, though the time taken up is ever so short, yet the succession of time can very easily be perceived.

* We are bound to say we are not convinced by these arguments. No doubt there is succession in Time, but whether there is a distinct entity like Time apart from things and actions succeeding one another, that is a matter of doubt altogether. It is an abstraction like many other notions such as space, &c. If there is no perception of succession, there will be no perception of Time. If there is no perception of co-existing objects, there will be no perception of space. But that the Buddhist who believes in so many airy nothings such as his Karma, his Nirvāṇa &c., should dislike time is wonderful indeed! Cf. The following passage from Dr. Rhys Davids' *Manual of Buddhism*.

"Strange is it and instructive that all this should have seemed not unattractive these 2,300 years and more, to many despairing and earnest hearts—that they should have trusted themselves to the so seeming stately bridge which Buddhism has tried to build over the river of the

23. According to you, one sentience is produced from another sentience; this cannot be, as the sentience you postulate suffers momentary death. Sentience if it dies once, cannot survive. If the body, as the cause of sentience makes another sentience, then the body must manifest active intelligence even in deep sleep. If the bodily senses are the cause of intelligence, then as the senses are always active, the intelligence also can be eternal (non-momentary).

According to you again, Karma is the cause of sentience. Then any particular act performed must be intelligence itself. It is not a fact that any such acts are so.

24. If you say that Karma begets sentience, and sentience begets Karma, then as memory is an attribute of sentience, Karma must also possess memory. As Karma is non-intelligent, one cannot produce the other. As everything is *momentary*, one cannot produce the other and then die. If sentience after being produced from Karma, destroys Karma, as fire produced from a piece of wood destroys the firewood, then this is fallacious, as Karma is destroyed the moment sentience is born, and one cannot produce or destroy the other in succession. The fire born of the firewood, though it can destroy the firewood, cannot produce another piece of firewood.

25. You assert that that there are dwellers in astral and Devachanic planes (Devils, Celestials, Brahma etc.), and that these have bodies but not born of a father and mother; as a body is merely a product, there must be a cause for the same. If the cause of this body, sentience, or the finer matter (eight kinds of mysteries of sorrows of life. They have been charmed and awed perhaps by the delicate or noble beauty of some of the several stones of which the arch is built; they have seen that the whole rests in a more or less solid foundation of fact; that on the one side of the key-stone is the necessity of justice, on the other the law of causality. But they have failed to see that the very key-stone itself, the link between one life and another, is a mere word—this wonderful hypothesis, this airy nothing, this imaginary cause beyond the reach of reason—the individualized and individualizing force of Karma!).

them), or Karma, or was it produced by some other person. The Truth is causation is of three different kinds, first cause, (நிமித்தம்) material cause (முதல்), and instrumental cause (கூணை). To perceive this is real wisdom.

26.* O Bauddha, you assert that except the product of the five Skandas, there is no separate entity like Ātma (soul). You also assert that there is no being who understands the five Skandas separate from himself. It is Buddhi that perceives those Skandas. Then, who it is, who has knowledge of this Buddhi? If Buddhi knows itself and other objects, as the lamp makes its own presence felt, while it illumines the eye and other objects; then understand from the same simile, that there must a soul who is conscious of Buddhi and other senses and objects, as the eye perceives the lamp and other objects.

27. You loudly assert that your Ego is merely your body and senses and mind (andaḥkaraṇa). The body does not know in sleep. The external senses are also dormant in sleep, and, besides are not able to perceive the sensations of each other. As your mind is only momentary, it cannot perceive the past and the future and the present. So the real Ego is the intelligence which, perceiving the body, senses, and mind and their functions, discriminates itself from these, and becomes conscious of objects in contact with the mind, through the channel of the senses, and performs actions with the body.

28. You say that there is no soul independent of the mind as the latter perceives objects, when it is born again after momentary extinction. Then when I say, 'I said so,' what does the 'I' mean? Is it merely the mouth that uttered the words? Clearly it means a person different from the mouth etc. Just so, that which says after knowing everything possible to be known by all the senses (internal and external), 'I know,' this 'I' is the soul, the true Ego. That which perceives with the mind, utters with the mouth, acts with the body and at the same time is the support of mind etc., is the true Ego, Soul.

* c. f. 4th Sutra and notes, in my *Śaṅgānubodham*.

29. You say that the Chitta born of the external senses, and the Chitta born of the mental senses are two, and one is born after the death of the other. If so, why don't people feel the same in dreams, as in their waking state; and *vice versa*? Besides, the man born blind has no knowledge of form and colour. If you say the defective sense is the reason of the defective knowledge, then it must follow, that when the senses, and knowledge, in waking and dreaming are all stilled in deep sleep, nothing will remain to bring these senses &c., back again to life. The True Ego is the real cause of man's volitional, mental and bodily activities (இச்சா, ஞாந், கரியை) and perceives both in waking and in dreaming states.

30. If according to you, a sentient act arises in one external sense at one moment only, then, the sound perceived by the two ears could not be perceived by one ear. Besides it is a fact that at one and the same moment, a person sees another with his two eyes, and hears his words with his two ears and knows him. The five external senses can no more perceive anything when dissociated from the mind. Each of the senses can only perceive objects one by one. The mind too cannot perceive all the sensations together. Besides, each sense will not perceive what the other perceives. This is what is done by mind. That which understands everything by means of the senses, internal and external, is the True Ego.

31.* If as you say, the five senses with the formless as the sixth, become conscious in each organ after undergoing change every moment; then, as the mind is formless, it cannot unite with the body and undergo change of youth, maturity and old age. When a man wakes to consciousness when his body is disturbed

* The commentator gives another illustration of the Buddhist. A lame man and his crutch cannot cross the river each by itself. But the one with the other could. So consciousness does not arise when, the mind, and senses and air &c., act together. The reply is that a boat is necessary and even with the boat, the lame man and his crutch and the boat cannot reach the other shore without a boatman. In the illustration of the lamp, light is consciousness, wick is the soul, the body is the lamp, mind and senses are the ghee or oil.

in sleep, where does his consciousness proceed from? If you say from mind itself, no, it cannot so proceed by becoming conscious through the senses; and the senses and sound and air cannot rouse the mind, as these are Asat (objective). The light proceeding from the wick will vanish when the wick is exhausted, and will not flash up again from the earthen lamp. Tell me also where consciousness dwells, when a man is unconscious.

32.* Desire and hate, pleasure and pain, intelligence and action are all qualities of the soul. Desire is the liking we feel for an object, say a fruit, when we see it again after once we had tasted it. Hate is the reverse feeling; and the other qualities also imply similar previous experience. As its experience thus refers to the past and future, the wise postulate an eternal soul and disagree with your theory.

33.† Ākāś (Ether), supports and affords room and is in inseparable union with everything, is neither darkness nor light and yet gives room to both. Its attribute is sound; air and fire and other elements are produced forth from it and reduced into it. We have already explained our position about the soul. Time is

* The verses 26—32, controverts the position that there is no separate entity called soul, apart from the body and the senses and the Andāḥkaraṇa. As definition is the most important thing, in these respects, to avoid all misconceptions and confusion in thought and argument, the attention is drawn to the way these various senses and organ are distinguished one from the other. For further information on the subject reference may be made to Sūtras 3 and 4 and the notes thereon in my Edition of *Śivajñānabodham*. Ātma is something other than Buddhi and other Andāḥkaraṇas, senses and the body: There may be no such thing. It will be useless to confound these one with the other; the arguments herein given tend to show that the phenomena of existence cannot be fully and adequately explained without this postulate. The test of a true hypothesis consists in that the theory ought to cover all facts and explain them without any self contradiction. Stanza 32, controverts the opponent's theory that desire is the cause of sentience.

† Ākāś may mean space, in which case it is an abstraction no doubt, or ether when it is a padārtha. The word is used in both senses and is then often the cause of much confusion. As regards time, the

divided into morning, noon and evening, days—past, present and future—and is ever changing and is productive of good and evil. The cardinal points are four, East and West, South and North—and are eternal in their nature and invariable and productive of good and evil.

34. As the world is a product like a pot, we require a first cause like a potter. Vedas and Āgamas are the most ancient works in Sanskrit, teaching our duties in regard to the four great Purushārthas and they enlighten our understanding and action. As these words had at first been promulgated by the greatest gods and seers, a properly qualified teacher should be found to teach their meanings. We require a witness for attesting the truth of the Vedas themselves. Such a person and author of the Vedas is the Supreme Śiva.

35.* You said that trees (Vegetable kingdom) are lifeless. They have life, as they fade when they are not watered and grow when they are watered. If not, even dead trees must grow by watering them. It is the nature of bodies with life that they grow

belief is an old one and quite conventional. Compare the passage from *Mahābhārata*.

“No one can leave the way marked out for him by Providence. Existence and non-existence, pleasure and pain, all have Time for their root. Time createth all things and time destroyeth all creatures. It is Time that burneth creatures and it is Time that extinguisheth the fire. All states, the good and the evil, in the three worlds, are caused by Time. Time cutteth short all things and createth them anew Time alone is awake when all things are asleep indeed. Time is incapable of being overcome. Time passeth over all things without being retarded. Knowing as thou dost that all things past and future and all that exist at the present moment, are the off-springs of Time, it behoveth thee not to abandon thy reason.”

* We knew that the Buddhist's logic and Psychology were faulty enough but never knew ere this, that their Biology &c., was also faulty. Hindu philosophers class the vegetable kingdom with living organisms possessing only one sense, namely touch. European scientists have now no doubt about the point and the characteristics of plant

with food and decay without it. If you say that the trees have no life as they have no external organs, you forget that eggs and spawn which contain life have no sense organs. If you say that when the eggs are hatched at least, the animals come out with organs, but we do not see this in the case of trees, know that trees have flowers and fruits, they have organs and life.

36. If you ask, whether one life divides itself into many, as when we cut the branch of a tree and transplant it, No; souls enter into seeds, roots, branches and the eyes of trees, as their womb and are born. If you say that oviparous and filth-born animals have the power of locomotion after birth and the trees have not, then why don't lame men and animals walk. The variations in creation are infinite.

37. O Bauddha, you assert that it is no sin to eat killed meat. Does not the sin attach on your account to those who kill animals, knowing that you will eat their meat? If you were not known to eat, no body would kill animals and offer it to you. If you again say that it is only those who kill are blamable, where is your charity when you earn sin for your own kind host. Why don't

life are most analogous to animal life, and they are most varied and curious, nay, they manifest such adaptations to conditions and circumstances, displaying the greatest intelligence. And if we want to study God's handiwork, we could not find a better and more beautiful subject than plant life. The root and fibre and bark in plants correspond to the alimentary canal in animals; the leaves to the respiratory organs; the flowers (containing the Pistil—ovary, style and stigma; and stamens—filaments and anthers), to the reproductive organs. Most flowers contain both organs in each flower. In some plants the male and female flowers are different, the commonest example of which are supplied by the gourd species, (சுரை, பூசணி, பீர்க்கம் &c.) There are also separate male and female plants, as the female and male *palmira*. Of all the flower shrubs, the orchids are the most wonderful in creation, possessing every variety of form and adaptation to needs. There are some most beautiful specimens in the Octy Government gardens, one of which is of the exact shape of an insect (மழைப்பூச்சி) which is itself a mimic but in most gorgeous colours. These flowers mimic birds, doves, pignies, &c.

you offer meat to your God? When you despise your own body as unclean, where is your sense when you eat the flesh of lower animals?

38. If you say that sentience is again born as the shade of an umbrella and the image in a mirror, then know, these shadows will disappear with the umbrella or thing itself. So, when your five Skandas die, the sentience will also die and not be born and there will be none to attain Nirvāṇa. If you say that the sentience is again generated from the embodiment of Karmic memory as the waking intelligence after dream-sleep: then, the spawn, and the eggs and the blind man will indeed attain Moksha after losing their vitality. Hence, the soul will never be separate from the body.

39. O Bauddha you defined your Mukti (Nirvāṇa) as the annihilation of the five Skandas and their associated sentience and the burning up of desire and sorrow as lighted camphor. We ask who it is then that attains Nirvāṇa? You reply that there is none. Then who feels the Bliss of Nirvāṇa? If it is the sentience born of the five Skandas, then, it cannot die, and cannot lose its body, and you will never release yourself from Bandha nor attain Moksha.

40. Hear our idea of Mukti. Our Parameśvara, who is eternally pure, the supreme, the immutable, all intelligent, all-powerful, and all-beneficent, appears as the Divine Guru to him who is balanced equally in good and evil, (இருவினையொப்பு) and grants His Grace (சத்தினிபாதம்) after burning up all his evil by His Eye of Jñāna, destroying thereby his external and internal senses and showing them the four paths of adoring Him, lifts them by His hand of Grace, out of the slough of birth, into eternal Bliss.

அநாதிமுத்த னாயப்பாரு யசனனுகி யெல்லாம்
அறிவுதொழில் அனுக்கிரக முடையவரன் கன்மம்
நுனாதிசுபற் றெடுத்தவிடத் தேசத்திநிபாத
நுஸூவித்து மலங்கனெல்லா நுங்கனோக்கி
மனாதிசுர ணங்கனெல்லா மடக்கித்தன்னை
வழிபடிகல் லறிவுருளி மாக்கருணை கையால்
இனாதரிதப் பினினின் று மெடுத்தமாரா
இன்பமுத்துங் கேவைப்பன் எங்கள் முத்தி யிதுவே.

Yogāchāra Bauddha's Statement.

The Yogāchāra, not thoroughly learned in Philosophic lore, states that it is Buddhi that is evolved as the senses and the forms of perception and that this intelligence is manifest only when in union with the sense experience (Vādana) and that intelligence is formless, and affirms therefore that the world is a dream and intelligence (Buddhi) is alone Sat.

Refutation of Yogāchāra Bauddha.

1. You asserted the existence of Buddhi and something else which you called sense experience (Vādana). They must be different according to you. If not, say that Buddhi and sense experience are one and the same. If so, know that Vādana is the renewed activity displayed by the Buddhi when induced by Rāga (desire), it once unites with sound, light &c. Dreams arise in the mind after an original perception.

2.* If you say that Intelligence is the body, then I must exclaim, 'I am the body.' These are different. If you say they are different and the intelligence stands apart from the body and the universe, no; when the body is united to the intelligence, the intelligence will not be apparent, as the crystal is lost in the colours reflected in it.

* The Yogachara is the follower of the Mahayana School and called as such Mahayanikan in Tamil works. The founder of this School was Asanga or Vijra Satwa and it was introduced into China from Ceylon about 720 A. D. by Vijrawati whose great pupil was Amoga, Pu-kung. This is called the Tantra School, and they borrowed their rituals from Brahmanism and Śaivism combining with the doctrine of Dhyāna Buddhas (of Nepaul) and the Mahāyana Philosophy. (Edkins).

Vādana is what is usually miswritten as Vedana in Buddhist Text books.

The statement and its refutation of this school is very brief, as this school virtually accepts all that the Sautrāntika affirms and any recapitulation is therefore unnecessary. The points wherein they differ are alone set forth here. According to the Sautrāntika, Buddhi is a product and not independent of the senses. The Yogāchāra is inclined to think that it may be independent of the senses but links it in a peculiar manner with sensations (Vadana). Any how this is an advance on the Sautrāntika who is a thorough *Sūnyavādi* and *Māyavādi*.

Mādhmika Bauddha's Statement.

* It is the ten senses that appear as the body. When the senses perish, we cannot point to anything else as body, and as such there is no body at all (as a substance). As there is no body (substance), there is no such thing as Intelligence united to the body. Such are the ridiculous statements made by the Mādhmika.

* Mādhmika is called Madhyāmika in Buddhist Text books. He seems to be a thorough-going Nihilist altogether. This school was originated by Nāgārjuna (B. C. 43) of the Tibetan Mahāyana school. Hardy says "The philosophers in India had taught either a perpetual duration or a total annihilation with respect to the soul. He chose a *middle* way, hence the name of this sect." The work which bears his name in China is called "Central Sāstra" (chung-lun) and was translated into Chinese in the fifth century after Christ. This system reduces everything to bald abstractions and then denies them. The soul has neither existence nor non-existence. It is neither permanent nor non-permanent.

It may be noted that Yogi Śivajñāna Svāmigal gives a different derivation to these words. The Madhyāmika argued if the world was sat, it cannot be destroyed; if asat, it cannot come into being; if both sat and asat, it will be contradictory; if neither, our knowledge will be impossible. Hence everything is *Sūnyam* or void; through delusion they appear as objective existence. Inasmuch as he accepted literally his master's (Buddha's) teaching he stood first in rank in the order of pupils, and as he did not question his master for further elucidation, he stood last; so he occupied a middle rank. The Yogāchāra was a subjective idealist and denied objective reality. The idea or jñāna was of two kinds Sākāra and Nirākāra. Our idea of things as round or square, black or red is Sākāra; our idea which arises without this limitation when our bondage is removed is the Nirākāra; owing to *Vāsana*, our ideas appear as objective. This was his master's teaching and he accepted it and questioned him further. Inasmuch as he followed his master's teaching it was *achāra*, and as he questioned him, it was Yoga.

The master taught that the objective reality was dependent on our subjective ideas and both had momentary existence only, and there were two kinds of aggregates (Samudāya), external (Puram) and internal (Aham), and the external aggregates consisted of earth, air, fire and water and their atoms. The internal consisted of the five Skandas, (Skanda

Refutation of Mādmika Bauddha.

1. The parts or attributes (அவயவம்) present in a pot are not present in a cloth and *vice versa*; that which is present in each, saving its identity, is substance (அவயவி). These two form the substance or the body, as such, not only is there a body, but also an intelligent soul.

2. (In Sushupti), though the senses and sensations and objects are ever present, yet no perception (knowledge) is possible, as the soul is not in union with the senses. When the soul unites with the senses (internal and external), then perception is possible. As such both Soul and its Intelligence is Sat.

Vaibhāshika Bauddha's Statement.

1. As redness results when saffron and lime are mixed together, so the visible world arises when the perceptive intelligence and objects of perception unite. This is Jñāna Darsan. Those meaning aggregates; Rupaskandas being sound &c., cognised by Chitta; The sense cognising Rūpaskanda is Jñānaskanda, which divides itself into Sākāra or Nirākāra. Pleasures and pains resulting from Jñānaskanda is Vedānaskanda; names as Rāmā and Krishṇa are Sanjñā. The Vāsana arising from all these associations is Vāsanāskanda. The pupil who heard the teaching in the form of sūtras (sūttas) asked where these sūtras will end. Hence he was called Sautrāntika (sūtra-antika). Dr. Rhys Davids points out that the teachings of Buddha consisted of short and disjointed mnemonic sentences called sūtras and these were afterwards strung together and this collection was called sūtrānta or suttānta.

The Vaibhāshika contested the position of the last one by saying that this was absurd inasmuch as if there were no objects, there will be nothing from which our objective cognition could arise. Hence his words are called *Viruddha Bhāsha*. Though these different schools differed to some extent in affirming or denying objective reality, still, inasmuch as the doctrine of *Kṣaṇabhaṅgam*, momentary destruction, was common to all, all of them must be classed as sūnyavādis.

Vaibhāshika literally means *Viruddha Bhāsha*, (absurd language); one who rejects every other view except his own as absurd, a school which seems to have only too many followers even now.

who perceive this clearly will attain Nirvāṇa without doubt. So asserts lovingly the Vaibhāṣika.

Refutation of Vaibhāṣika Bauddha.

1. The objects are external and the mind internal, as such these two cannot unite. The mind is besides formless (Arāpa) and the objects have form. As such too, they cannot unite. The Vaibhāṣika who asserts otherwise has no more to say.



GENERAL REMARKS.

Thanks to the labour of European scholars, the books relating to Buddhism occupy considerable space in any Oriental Library, and no religion has received so much attention in Europe and America and in India in recent times as Buddhism. It has attracted the fancy of large classes of Europeans, who emerging as they do from a form of gross materialism and not being prepared to believe in a future life or God, yet wish to have a beautiful fantasy to toy with for the moment. We won't believe in a Soul or God. We will believe in man, in perfected man; Perfected Humanity shall be our goal. In current modern European thought, there is however a divergence; and that is because the national ideals of the European and Gautama are different. Gautama's countrymen have always considered life a burden, 'all is Pain, Pain,' and they wait for the first occasion when they can free themselves from the bonds of birth and death. On the other hand, the European would not consider his life worth living, if there was not some ray of pleasure to be eked out at all events; and his whole aim is in fact to seek and add to the summum of Happiness, and we find Max Nardau preach the new Gospel of Humanity, according to which, every body shorn off of all lies, shall enjoy the maximum of pure unalloyed pleasure, by means of song and dance and music and other social organizations. This is a modern evolution out of the old Lokayita and Bauddha, and the place of Buddhism placed next to the Lokayita by all Hindu writers is

easily perceived. The order is not a chronological one but purely a psychological one. And it will be useful to remember here generally that though our Hindu books old and new very often neglect to record historical dates and events, yet they are valuable, as no histories of any other nations are, in recording the mental history and evolution of the race and of an individual man. Some writers have also been misled by the mere order in arranging the Six systems of Philosophy that one school is older than the one succeeding it. It will be certainly older if we are to count man's age backwards and not forwards as we do. Maturity is not old age. It is ever fresh. It is old age that is second childhood. The Lokāyata is the gluttonous and selfish child, and the Bauddha the thinking and generous youth, when life's troubles and temptations beset, it remains to be seen whether he will break or grow into robust manhood retaining his generosity and purity. The youth rashly vows that he will remain pure and true, when he does not know what the strength and allurements of vice are. But unless he does, at that very stage, sow in himself good seeds, and what is most important, allow them to take firm root in good soil, all his labour will be lost.

We now turn to the personality of Buddha, and we may be allowed to offer our humble homage at his sacred feet. We have the greatest respect for the purity and unselfishness and nobility of his life. What is often forgotten by his admirers and opponents is that he was a Hindu, and a Hindu of Hindus, and as Dr. Rhys Davids puts it, he was the greatest and wisest and best of the Hindus. In his own time, he was honoured by the princes and peoples all alike. They did not care what doctrines he preached, provided his character was pure and answered to their ideal of righteousness. Śrī Kṛishṇa places the Nirīśvara.Sāṅkhya, Kapila, among the first of Sages. Is it because he approved of his theory? No, he often takes trouble to refute it. Jaimini was an arrant atheist, and he was a great Mahārishi. And to-day, we see the same trait in the Hindu. It does not matter whether he is a Mahomedan or Christian, if only he leads a saintly life, we know how the Hindus will flock round him. And what capital, do not impostors make

out of this by donning a Kāshāya and sitting in ashes, and by pretending *maunam*, though they cannot read and write a syllable. Need we wonder therefore if Buddha Gautama was also regarded as a great Ṛishi, who had a particular mission to fulfil in life? The story goes it was Viṣṇu who incarnated as Buddha to preach his doctrines to the Tripura Asuras. In his own days Buddha was not considered a heretic by the Hindus, nor did he regard himself as any other than a Hindu, just so as in the case of the revered Galilean, Jesus Christ. It was in the days of his followers and after the various councils, they seceded completely from the Hindus. Buddha was indifferent as to what they ate, and when they drank, and how they dressed, provided they cleansed themselves of desire, likes and dislikes, and when this இருவ்வேயொட்டி is obtained, no one need consider where to go to or what to attain next. But Gautama calculated without his host when he constructed his beautiful structure on such slender basis. Could any religion be stable which is not built on the rock of a future life and that Rock of Ages? What was the result? The noble brotherhood, so fondly thought of, fell into dissensions even in his own days, and controversies raged hot subsequently on such questions as to the time of eating, kind of food, kind of dress, place of ordination, owning of property etc., and the followers of each school called the others heretics and followers of Mara, and hurled denunciations on their heads. And in spite of Buddha's denunciation of rituals and priestcraft, a close and rigid hierarchy with elaborate rituals came into existence, and they have invented more heavens and more hells and Gods than are to be met with in the stories of all other nations put together. And the system had become so corrupt even in its birthplace that it had to be removed out of the country, root and branch. Dr. Rhys Davids says, "We hear of no persecutions till long after the time of Aśoka, when Buddhism had become corrupt." And we wont say that there were no persecutions in India. But people should not go off with the idea that a persecution in India was at all anything like those we hear of in European History. It was quite a tame affair. It was more social than political. And a religious revolution was in a

sense much more easily accomplished in those days than now. From several *Periyapurāṇa* incidents, it would seem that both on the part of the Buddhists and the Hindus, the sole aim was to convert the king of the country, and when that was accomplished, they say the whole people had also been converted. So, in either way, the conversion could not at best be more than nominal. Our own belief is that the people, the laity, not those who clustered in Monasteries, had never been converted into Buddhism. The king turned a Buddhist and all the people styled themselves also Buddhists. This will account for the boasted spread of Buddhism in all India. However, the conflict came at last, and it is in Southern India, we have authentic accounts of such conflicts from the first century after Christ, though European Scholars know very little about it. The southern kingdoms were very powerful in those days, and they were extending their arms north and south. Inscriptions record the conquest of Vātāpi, the modern Bādāmi in Bombay Presidency, and Ceylon was conquered more than once. And Buddhism seems to have been introduced into Southern India from Ceylon. And if we take the period of Māṇikkavāchakar as the first century after Christ, in his life indeed we meet with the first conflict between Hinduism and Buddhism. And the fight was won by the miraculous cure of the dumb daughter of the King of Ceylon at Chidambaram. The account is given in full detail in *Tiru-vāḍavūrar-purāṇam*, to which reference can be made. In our recent visit to Ceylon we found that the tradition of the cure of the dumb Princess is well known to the native Singalese. Later on, Jainism seems to have been on the ascendant, and the Tamil Saint Appar was a prominent Jain before his reconversion, and was styled as Dharmasena. After his reconversion, he was himself bitterly persecuted by the King of Pāṭaliputra at the instigation of the Buddhist (Jain) monks. His contemporary was the Great Jñānasambandha, and he reconverted the King of Pāṇḍi, Kūn-Pāṇḍiya, by performing various miracles, and gave a complete route to the Buddhists. This occurred in the early years of the sixth century, and in addition to the arguments adduced by the late Professor Sundaram Piḷḷai and Mr. Veṅkayya, we may point to

the fact that the Chinese traditions and history point to the fact that in A. D. 526, Bodhi-Dharma, who was a native of Southern India, and laboured long there, had to leave it for China, and the reason is assigned to be persecution at the hands of the Brahmans. And it is also related in his life that he was more a Jain than a Buddhist, though he promulgated a much modified form of it in China. And neither Buddhism nor Jainism ever reared its head again in Southern India, though the few who remained were never molested, but, on the other hand, were honoured with grants by kings even in much later times. The stories of Śaṅkara and Rāmānuja having routed out Buddhism are more apocryphal than true; they could not have been more than dialectical feats at any rate. There is reason to think however in the case of Śaṅkara that he might have got hold of the few remaining seats of Buddhism in Northern India and established his own Maṭhams in imitation of the Buddhist Monasteries. We hear of no Maṭhams before the days of Śaṅkara at all.

The morality of Buddhism has received very high praise from high quarters. Professor Max Muller says:—"The moral code of Buddhism is one of the most perfect the world has ever known." But the Buddhist moral code is feebleness itself when compared to the Confusianist. But its sanctions are very weak; and its power for good on various peoples has not been proved. Except in the case of Burmah, it has not improved the moral condition of the people. In China, says Dr. Edkins, "What virtue the people have among them is due to the Confucian system." Col. Olcott's own statistics show that the morality of the Singalese is much inferior to that of the Hindus, and a visit to Ceylon will amply demonstrate the fact. Even in Burmah, Dr. Edkins remarks, "The power shown by Buddhism to win the faith of Burmese, I should rather trace to the superiority of the Hindu race over the mountain tribes of Indo-Chinese Peninsula.....The superiority of Hindu arts and civilizations helped Buddhism to make this conquest." Bishop Bigandet says: "The Burmese want the capability to understand the Buddhist metaphysics. If the Buddhist moral code in itself has the power to influence a people so far as to render them

virtuous and devotional, independendtly of the element of intellectual superiority, we still lack the evidence of it."

And after all, what was Buddhism, but the child, the product of Hinduism? and "so far from showing," remarks Dr. Rhys Davids, "how depraved and oppressive Hinduism was, it shows precisely the contrary: for none will deny that there is much that is beautiful and noble in Buddhism."



NOTE ON NIRVĀṆA.

And I need not go much into Buddhist metaphysics as that had been already done in the text. However, a word or two about the Buddhist ideal of Nirvāṇa. Learned men have discussed at great length as to the precise meaning of this conception, and they are all at logger heads. Professor Max Muller and Dr. Rhys Davids* however, say that this cannot mean the extinction of a soul. "It is the extinction of this sinful, grasping condition of mind and heart, which would otherwise, according to the great mystery of Karma, be the cause of renewed individual existence." The definition is so far correct but I beg leave to ask, if Buddha did postulate the existence of a soul and a future state or not. No doubt, latterly, as among the Chinese, the conception was thoroughly materialised and votaries waxed eloquent about the beauties of the paradise. But the question remains, according to Buddhist metaphysics, was there a soul or not? Our own opinion is that Buddha did not go to affirm or deny a soul, though later Buddhists made him deny a soul and *lśvara*. (vide *S. D.* Vol. 1 page, 60. Paul Carus quoted by Mr. Rāmasvāmi Aiyar.) He contented himself with the fact that the cessation of all desire and suffering and

* In his contribution to the latest edition of the *Encyclopædia Britannica*, the learned Doctor states that the word 'Nirvāṇa' meant merely *arhatship* or *jivanmukta* condition, a state to be reached in this life only and not a state to be reached after death. He also points out (p. 743 Vol. IV) how the doctrine *anatta*, the denial of the existence of a soul in the Hindu sense, occupied the forefront of Buddhist expositions.

birth must be the sole aim, and nothing further need be thought of. The other side represented by Hinduism was altogether ignored. In fact, as we shall show, Buddha only took one side of Hindu metaphysics forgetting the rest. The idea of Nirvāṇa as defined above is a purely Hindu idea. The word occurs in the *Gītā* (v. 24, 25, 26), and in the Śaivite rituals, Nivāṇa Dikshā is the highest mystery. The word, literally means non-flowing (the same root as in vāyu, vāhini), Achala, steady, peace; and as this peace was to be obtained by casting off desire, it has come generally to mean extinction (cf. Nirvāṇam in Tamil meaning—nude and Nirvāṇi—nude person. The Arhat (அருகன்) is represented as nude). All these words—Nirvāṇa, Mukti, Viḍu mean therefore casting off or giving up something. What is that which has to be cast off or given up? It is man's egoism (the feeling of 'I' and 'mine'), the feeling of like and dislike, desire, the cause of birth and death, and suffering and sorrow; and until man's egoism, his separate personality was destroyed, annihilated, no suffering and birth can cease. But this egosim is different from man's innermost soul; and that can never be destroyed and is never destroyed. This lives, clothed in Glory and Bliss and in a Higher Existence, and is never conscious, and could not be conscious of its existence. Jñānis, Muktas both in the body and outside (there is no inside or outside), are dead to the world practically. *He enjoys Ānanda but is never conscious of such enjoyment.* The meaning will be plain when we pause to consider the difference and distinction between a feeling and a consciousness of such feeling. In the union with the Supreme, there is no duality. The duality will be present only, if the soul in Mukti is conscious. In the absolute, both the subject and object merge, though the object is present; it ceases to exist as it were, by reason of cessation of object consciousness. Buddha never cared to go into these deeper mysteries or as some would have it, did not want to throw these pearls before swine. But the mischief has been done, and what he openly gave out has been crystallized into a system, and it holds in its thralldom millions of mankind. There is always a danger in proclaiming and emphasizing an half truth, however whole-some it may be at times. The Hindu

himself meant to emphasize by the use of the words Nirvāṇa, Mukti, Viḍu, the supreme importance of giving up desire as the supreme means of Salvation, but he does not ignore as Buddha did, the entry of the soul into a blissful state of existence. Though these conditions follow one another as cause and effect, yet these are two distinct experiences, and the latter condition depends on a Higher Will than man's puny efforts; another condition precedent to it is that man must own his allegiance to the Higher-Self and melt himself into love of Him. I have elsewhere illustrated the difference of these conditions by the simile of the blind man. The blind man when operated on, in a dark room, does lose the defect, by casting off the film that covered his personality; but can that alone be his goal. The Buddhist ideal will lead the Arhat only so far. He might regain his sight but he will still have to remain in darkness. It will do no good but this may be in itself a satisfaction so far. But with only such a motive, man cannot proceed far. Who will think it worth his while to go to an expert doctor and pay him a high fee and undergo some suffering too, if after regaining his eyesight, the same doctor should enjoin that he should never see light. Much better it would have been if his cataract had remained as it was. There are some other schools among us also which go by much more dignified names which would land us in the same difficulty. Some of these latter postulate utter annihilation of the soul at the moment of attaining Mukti, and others again assert that there is no *anubhava* at all. These views are met by Sage Meykaṇḍa Deva in his commentary on the 11th Sūtra of *Śiva-jñānabodha*; and the connection between this Sūtra and the foregoing one illustrates the point I have been discussing above. The tenth Sūtra treats of Pāśatchaya, removal of Pāśa, or bonds, “இறைபணிநிற்ச, மலமாயை தன்னொடும் வல்வினையின்றே.” (In submitting to the Will of the Lord, Mala, Māyā, and Karma are all removed) and the 11th Sūtra treats of Patijñāna, or Anubhava, the entering into the Blissful condition, அயரா அன்பின் அரண்கழல் செலுமே, (with undying love it will enter the feet of Hara). The following appeared in the ‘Notes and Comments in the July No. of Vol. I of *The Siddhānta Dipikā* which I beg permission to quote:—

“A reviewer in the April Number of the *Asiatic Quarterly Review*, on Dr. Dhallman's work on Nirvāṇa, points out that according to the learned Doctor, who is a great authority on *Mahābhārata*, Nirvāṇa is a pre-Buddhistic idea, borrowed neither from the classical Vedānta nor from the classical Sāṅkhya but from an older system, in which Nirvāṇa means Brahma-Nirvāṇa, and entering into the Absolute-Brahman and that this system, is to be found in the *Mahābhārata* and *Gītā*. This is no new news to the Siddhānti, who jubilantly sings,

“ஊன்கெட்டுயிர் கெட்டுணர்வுகெட் டென்னுள்ளமும் போய்
நான்கெட்டவாபாடித் தென்னேணம் கொட்டாமோ.

“Let me sing, I am lost, my mind is lost, my sense is lost, my body is lost.”

“நாமொழிந்து சிவமானவாபாடித்
தென்னேணம் கொட்டாமோ.”

“Let me sing, I lost my ‘I’ and gained “Śivam”

These quotations are from Saint Māṇikkavāṇagar's *Tiruvāṇṇam*, and to these I will add another quotation, which I hope by this time our readers have got by heart. I refer, of course, to stanza No. 7, in ‘The House of God,’ printed at page 51 of Vol I. of the *Siddhānta Dipikā*.

இன்றெனக்கருளி யிருக்கடிந் துள்ளத்
தெழுதினற ஞாயிறே போன்று
நின்றநின்றமை நினைப்பறநினைந்தே
னீயலாற்பிதிது மற்றின்மை
சென்று சென்றணுவாய்த் தேய்ந்து தேய்ந்தொன்றார்
திருப்பெருந்துறை யுறைசுவனே
யொன்று நீயல்லே யன்றியொன்றில்லை
யாருன்னை யறியகிற்பாரே.

This day in Thy mercy unto me thou didst drive away the darkness
and stand in my heart as the rising sun.

Of this Thy way of rising—there being naught else but Thou.—I
thought without thought.

I drew nearer and nearer to Thee, wearing away atom by atom, till I
was One with Thee, O, Śiva, Dweller in the great holy shrine.

Thou art not aught in the universe, Naught is there save Thou.

Who can know Thee?

The simile contained in this Hymn may be drawn out in the following manner to illustrate the meaning. The Sun rises on the horizon and proceeds to the zenith of its glory; and we have to watch a man and his shadow from early morn to midday. At the point of rise, the shadow is the longest, and when the Sun is just overhead, the shadow vanishes altogether and the shadow is seen to decrease as the Sun mounts higher and higher up in the heavens. Man might fancy that the Sun is coming nearer to him, when in fact he is going nearer to the Sun; but the other also is a fact; for, but for the influence and attraction of the Sun itself, the earth itself could not revolve on its axis. In the place of the Sun, place God; and in the place of man, his soul, and for shadow, his egoism, his āṇava, his imperfections, lies, sin. As he nears his God, and gets nearer and nearer 'சென்று சென்று,' with the thought past thought that there is naught but God "நீயலாற்பீறிது மற்றின்மை நினைப்பற நினைந்தே," his evil, his shadow gets thinner and thinner தேய்ந்து தேய்ந்து when finally all is removed, and naught else remains but the one Supreme Light which covers and swallows him in Its mystic folds..

ஆறு அமுதே யயில்வேலநீசு
 ஞா னுகரனே நவிலத்தகுமோ
 யானாகியவென்னை விழுங்கி வெறுத்
 தானுப்நிலை நின்றது தற்பரமே.

"O Thou Inexhaustible Ambrosia, Thou King with the sparkling spear,

O Thou Ocean of Intelligence, can I speak it?

Swallowing fully what I call my 'I,'

The Supreme stands One, alone, without a second"

—Arunagiri Nāthar

In that short book of his, *Kandaranubhūti*, consonant with the title of his book, how often does not Saint Arunagiri Nāthar emphasize the same truth.

"யெல்லாமற என்னையிழந்த நலம்."

"The good of my having lost myself, forgetting all."

குறியைக்குறியாது குறித்தறியும்

நெறியைத்தணி வேலை நிகழ்த்திடலும்

செறிவற்றலை வோடுரை சிந்தையும்து
அறிவற்றநியாமைபு மற்றதுவே.

“The moment my Lord showed me the way of knowing the mark without knowing it, I lost my bonds, I lost my mind involved in worldly converse, I lost my intelligence and ignorance.”

அறிவொன்றற நின்றநிவாரணியில்
பிறிவொன்றற நின்ற பிரானலையோ
செறிவொன்றற வந்திருளே சிதைய
வெறிவென்றவரோடும் வேலவனே.

“Art thou not the Lord who inseparably dwellest in the thought of those who think of Thee without thought?

Thou dwellest with those who have lost their madness by losing their bonds, and their darkness.’

“ஆசாரிகளம் துகளாயினபின்
பேசாஅனுபூதி பிறந்ததுவே.”

“After the rope of desire is cut asunder into atoms, the unspeakable Anubava came into being.”

These last two lines put in the Buddhist's and Siddhāntin's position in clear juxtaposition. One says ‘ஆசாரிகளம் துகள் ஆக்கு’ and stops with it, and the other does not stop with it and proceeds to postulate a higher state of knowledge and enjoyment. With the foregoing, both in language and in sentiment may be compared the following verses from the *Kuraḷ* of Saint Tiruvalluvar, especially as he is credited to have been a Buddhist or a Jain. For one thing, Saint Tiruvalluvar believed in a Soul and God and a future life, and there could be no doubt about it, and he does not make it a secret. He postulates with Buddha that desire, *tanha*, is the cause of birth,

“அவா வென்ப எல்லாவுயிர்க்கு மெஞ்ஞான்றும்
தவாப்பிறப்பினும் வித்து”.

“Desire is the unfailing cause (seed) of birth, always, to all living beings.”

And in the next verse, he says that this much desired freedom from birth is possible only by desiring the cessation of desire. And yet in other preceding chapters, he lays down that the bonds of birth are cut asunder, when desire is lost, ‘பற்றற்ற கண்ணே பிறப்

பறக்கும்,' that for attaining this means of salvation, the desire of love of the Perfect Being is essential.

“பற்றுக்கபற்றற்றான் பற்றினையப் பற்றைப்
பற்றுக் பற்றுவிடற்கு.

The difference of Pāśatchaya and Patijñāna are also well brought out in the following verse with the familiar simile of light and darkness.

“இருள்நிங்கு யின்பம் பயக்கு
மருணிங்கு மாசறுகாட்சி யவர்க்கு.”

“The seer of the spotless vision, after losing his defects, obtains Bliss, shorn of darkness.”

The similarity between யருள் நீக்கம் and இருள் நீக்கம் on the one hand, மாசறு காட்சி and இன்பம் பயத்தல் on the other, and the difference between these two are what should be noted particularly in this and in verse 5, in Chapter I and the whole chapter itself.

இருள் சேரிருவினயுஞ்சேரா இறைவன்
பொருள் சேர்புகழ்புரிந்தார்மாட்டு.

If we turn to the *Gītā*, for a moment and read again chapters 4 and 5, we will find how word for word, these repeat themselves. As an eminent Indian once observed, we have to read the *Gītā* from back-wards, and then the connection of 5th and 4th chapters will be apparent. Chapter 5 treats of *Karma-Sannyāsa-yoga* and chapter 4 of *Jñāna-yoga*, and the same distinction of Pāśatchaya and Patijñāna is brought out to the full, by the use of the words and the same figures as in the Tamil passages quoted above. “He who acteth, placing all actions in Brahman, abandoning attachment, is unpolluted by sin, as a lotus-leaf by the waters (V. 10) (*cf.* இறைபணி &c.)” “The harmonised man, having abandoned the fruit of action, attaineth to everlasting Peace ; the non-harmonised, impelled by desire, attached to fruit, are bound (*cf.* ஆசா நிகளம் &c. above). Verses 14 and 15 by the way, meet the common fallacy that God is the cause of our material nature, and is the author of the evil, and that all evil and good should be ascribed to him. Nothing can be a greater mistake than this. Nature, *Māyā*, explains the universe of mind and matter and action. Ignorance, *Aṇavamala* covers the naturally pure human spirit. “Verily, in

whom Ajñjñāna is destroyed by Brahmaññāna or Patijññāna, to them is revealed the Highest, shining as the Sun." "Thinking on That, identifying himself with That, believing in That, solely devoted to That, they go whence there is no return, their sins dispelled by Wisdom." (Verse 16 and 17 cf. "இன்னொருனக்கருளி.") "He whose self is unattached to external contacts, finds joy in God." (Verse 21 cf. பாசம் கழன்றால் பசவுக்கிடம் பதியாம்.) "The Rishis obtain the Brahma-Nirvāṇa, their sins destroyed, their duality removed, their selves controlled, intent upon the welfare of all beings." (Verse 25). *Having known Me*, as the Enjoyer and Rewarder of *Yajñā* and *Tapas* (*Medapatim*), the *Mahevśara* of all the worlds, as the Lover (*Suhirtha*, *San̄kāra*) of all beings, he goeth to Peace (*Śānti-Nirvāṇa*—*Brahmānanda*) (Verse 29). Mr. Kuppusāmi Aiyar, following the commentators translates the word Brahma Nirvāṇa into *Brahmālaya*, *Brahmānanda*, and Moksha, which no doubt is true. But this double aspect of the true Advaita Siddhānta, I have taken trouble to bring out, is this the same, as the Buddhist view of Nirvāṇa? Where is the meeting between the two? No doubt both follow the same route and meet at the famous statue with the shield: but the one will only look at the one face of the shield, lying on the shady side and refuses to go over and look up to the other face, exposed to the Full Effulgence of the Radiant Sun, and which blinds him with its unspeakable Light and Glory, the very moment he looks up (a second blindness and death surely, but one where the craving for light and birth is all lost). When, therefore, in all seriousness, and in all humility and in the cause of truth alone, the inadequacy of Buddhism, and its one-sidedness (this one-sidedness producing evils as it filters down to the masses and in its actual working, which we could not conceive, who have no means of judging of its practical effect on the life and instincts of man, and who but look upon it as a mere theory, a beautiful vision) are pointed out, what is the good of our being referred to a beautiful moral code, whose beauty nobody denies? We will admit the correctness of the definition of Nirvāṇa, we quoted at the beginning of this article that it is the extinction of that grasping condition of mind and heart. Mind and heart! Is the mind and heart at least a

positive factor which rests in Peace and Bliss ? Is there no higher thing than mind (Buddhi) and heart ? Is there no such thing as Soul and God ? Or, is it true, that even according to the so-called Hinduism and Brahmanism, the notion of a Soul and of a God are also mere phantoms of the brain ? Surely, the saying of the Lord is as true as ever. "Whatsoever a great man doeth, (sayeth) that other men also do (say) ; the Standard he setteth (the opinions he holds) by that the people go." There is a fashion in opinions as in dress, and Buddhism is the latest fashion of the day ; and he who runs counter is indeed a guy and a gawk.



CHAPTER III.

JAINA'S STATEMEET.

Nikaṇḍavādi Sect.

1.* Let us state the views of the Jains of the Digambara sect who worship the Aśoka tree, laden with sweet scented flowers, covered with bees, who, in the performance of *Tapas*, inconsistent with the Vedic Dharma, go about without clothes, and with dust-covered body, remain ascetics, abjuring family life, and feeding sumptuously, carry about with them mats and peacock feathers.

2.† Our Lord is the Immortal Aruga. (Arhat) full of glorious attributes praised by the Gods, who leaving all the eight evil qualities, is clothed with the eight immaculate virtues, as the full moon is clothed in coolness.

3. Our Lord filled with austerity, has rid himself of the evil senses and know in an instant what takes place in all places and in all time, and is gracious to those who worship him and worship not. His other good qualities will be further described.

4.‡ Leaving the evils of hunger, thirst, fear, envy, liking, lust thinking, abusing, disease and death, sweating, surprise, pride,

* Nikaṇḍa means literally without clothes and these are otherwise called Digambaras, which means clothed with sky and the secondary meaning of Nirvāṇa is also a naked person. Digambara and Nirvāṇi are both names of Aruga and Śiva.

† The eight virtues (எண் குணம்) are *Ananta-jñāna*—endless Intelligence, *Ananta Darśanam*—Limitless vision, *Ananta Viryam*—endless power *Ananta-sukham*—endless joy, namelessness, sectlessness, (Gotra), agelessness, and Immortality. The eight evil qualities எண் குற்றம் are Ignorance Defective Vision, Belief in the Vedas, Sensuality, Possessing name and Gotra, and sorrows arising from age and bodily pains. The glorious attributes (சீர்) are Perfection, Omniscience, Benevolence to all sentient beings, Joyfulness, Activity, Being possessed of the fourteen wonders, Being seated in Devaloka &c.

‡ It like a King, he must dwell on earth and punish the wicked and reward the good, but God Aruga is said to be good to the wicked and the virtuous.

wondering, eating, and birth, and sleep, and being covered with the eight good attributes, and being seated in the Highest Heaven above this world, He imparted his 'One word' to the host of Siddhas who surround him.

5. Following that one word, the Siddha composed several treatises called Chāraṇa, Yoga &c., so that mankind may not be misled. The gist of these books is that time, space, *Dharma* body and *Adharma* body, *Puṇyam* (virtue) and *Pāpam* (sin) Atomic bodies, *Ātma Bandam* and *Moksha* are all eternal verities.

6. Of these, Time spreads over the past and the present and the future, and comprises all the three kinds of Time in one moment; *Ātma*, which is limited by this Time, is present in a body and fills it wholly, passes through periods of youth, adolescence and age, undergoing various changes, and is intelligent and eternal.

7. The Dharma body causes the Astral body (புத்தகாயம்) to die, so that it may not develop again. The Adharma body causes the permanence of the Astral body. Virtuous acts (*Puṇyam*) is conducive to the Dharma body, and evil doing (*Pāpam*) is always the cause of Adharma body. Space gives room to everything. We will state the nature of the material body (புத்தகலம்).

8. Material bodies are all objects with forms like iron, stones, trees, &c., which have a power of their own and are present everywhere. The six kinds of perception, such as sight, taste &c., which cause evil constitute Bandha. Good Karma or Tapas is performed when we are loosened from the control of these senses. This Tapas will bring about good births. When we get rid of both *Puṇyam* and *Pāpam* after eating the fruits thereof by repeated births, we attain to Moksha.

Refutation of Jainism.

1 & 2. If you say that your God Aruga is associated with good qualities as the moon and its coolness, then the comparison is not true. The evil was in him before, and as such, he belongs to the order of men, (His good was not inherent as coolness in the

moon but only associated and acquired). If you say that God Aruga attained perfection by his virtue, then it implies the existence of one who laid down the rule of virtue for the purpose of effecting salvation, and some one who followed it to attain salvation. As such we will have to postulate a Being who is above your God who is worshipped by those who do not kill. Therefore which of these will you accept as God ?

3. You asserted that your God sees and knows everything without the intervention of the bodily senses, and yet you assert that his body is immortal. If so, his mind and other senses cannot leave him, and without these and his body, he cannot understand. He cannot know all time at once either.

4. All those who get rid of their evil qualities such as anger &c., cannot attain Mukti as your Aruga is a Jīva in a body. If you compare him to a King who bestows benefits on mankind, then why should he dwell in the City with the golden walls.

5. If you say that the perfected Arhat derived his teaching from the one word of the Eternal Aruga, and gave it out to mankind, then as you do not postulate his having senses and mind &c., how can he hear what is told him and give it out again. This is like the dumb teaching the dumb.

6. The Aruga dwelling in the Blissful Regions cannot know the sorrows of this world and so cannot come as a teacher to remove it. If he can know, even from where he is, then he has experience of sorrow, and the Blissful Heaven ceases to be such, and I have really no answer to give you.

7. You asserted that the Soul fills the whole body. If so, where any portion of the body is defective, then the Soul must be defective in proportion. Besides this body will die, and when it dies, the soul must die also, as the water is lost when the pot is broken.

8. You say that both the Dharma body and Adharma body elevates and depresses man, in the same body at the same time. This cannot be. If you instance the case of beetles and birds which fly and sit, their actions are not simultaneous.

9.* If you say there is no God who knowing the good and bad Karma of mortals, makes them eat the fruits thereof, then there will be no one undergoing the joys of heaven and the pains of hell. If you reply that virtue and sin attaches to a person of their own force as an arrow shot from a bow, then your simile implies a person who shot that arrow and we require a God like the bowman.

10. You said that bodies like iron, stone &c., have soul with one sense. But all life is seen to be destroyed, but we never see stones and metals die. Besides if these have souls, they must attain Moksha also. You are alone in asserting life of such lifeless things as stones &c.

11.† You say that Tapas is performed when the six kinds of perceptions are lost. But no wealth can be acquired in trade unless wealth is invested in the trade. (So action is necessary for Tapas). If you say that Tapas is reached by the fruits of past Karma, then the same Karma explains the growth and extinction of the evil perceptions. So you cannot reach Tapas except by action.

* Both Karma and man have to be actuated by a superior power and without It, they will be merely inert. Man cannot choose his own good and bad, and cannot foresee the far reaching consequences of his Karma and guide his own conduct thereby.

† Mere inaction or Passivity cannot prevent one's rebirth and give him eternal bliss. If so, then all inanimate things can attain Moksha and man himself will be reduced to a condition of a log or stone. It is opinions like these promulgated by the Jains, that mere inaction is virtue that accounts for the often unwarranted slur that is cast upon the Hindu System of Ethics. The misfortune is that some of the phrases and words have become so common that they are used by everybody whether with meaning or without meaning, whether appropriate or inappropriate and hence arises a great deal of confusion. And then these little systems having each had their day, have not altogether ceased to be and they have left their marks in the public mind and morals. If the fact be true that Jainism was dominant in South India for several centuries and all the best *literati* and moralists of the period, were Jains, it is no wonder some of these fallacies have still lingered there. Jainism preached a life of rigid asceticism and morality and was thoroughly exclusive. And the six kinds

of evil actions were considered to be cultivation, mechanical industry, writing (Being in office), trading, teaching and sculpture. This was against the very genius of Hinduism whose ideal was the four Dharmas—Virtue, Wealth, Pleasure and Bliss. Hinduism though preaching control of the senses, and cessation of all desires only does so, so that it may reach higher spheres. “செயற்கரிய செய்வார் பெரியர்” (The great sage does actions, impossible for others) says Saint Tiruvaḷḷuvar in his chapter on “நீத்தார் பெருமை,” (The greatness of Freed Beings). That real asceticism does not mean merely giving up family and children and is possible in one and all the various ashrams was exemplified in the life of this very Sage, who lived with his wife, and continued to live by his spindle. In Siddhānta works, wherever the greatness of these seers are described, their entire benevolence and love of all God's creatures is invariably set forth. Says Saint Tiruvaḷḷuvar in the same chapter,

“அந்தணர் என்போர் அறவோர்மற் றெவ்வுயிர்க்கும்
செந்தன்மை பூண்டொழுந் லால்.”

“The sage is called Anthaṇā, as he is full of virtue, and is full of kind actions to all sentient beings.” Says Saint Umāpati Śivā-Chārya, in his similar chapter on ‘அண்ணந்தோர் தன்மை’ in his ‘*Light of Grace*,’

கள்ளத் தலைவர் துயர்கருதித் தங்கருணை
வெள்ளத் தலைவர் மிக.

“Out of the depths of their love, they are troubled and tossed about for the sorrows of their erring kind.”

Saint Tayumānavar also devotes a chapter to the same subject of “The path of Bhaktas” (அன்பர்நெறி), and he says

“எவ்வுயிரும் தன்னுயிர்போ லெண்ணுந் தபோதனர்கள்
செவ்வறிவை நாடிமிகச் சிந்தைவைப்ப தெந்நாளோ.”

“O for the day! when I will think of the Wisdom of those ascetics, who consider all life as they would regard their own life.” Compare also *Gītā* V. 25.

But different people and nations have different ideas of what is good for themselves and for others. A Christian missionary remarks that “all this time the philosophy of quietism has been sound asleep or with its eyes fixed on the point of its nose, according to the directions of the *Gītā*, it has been thinking itself out of its wits,” and puts such things as the want of Railways and Telegraphs, prohibition against widow marriage, want of education, and civilization and good Government, evils of caste &c., to

12.* You say that subjecting one's body to great privations is the greatest Tapas. Then you must assert also that persons

the discredit of Hinduism (*vide* page 99. Selections from the Upainshads by Dr. Murdoch). One might as well retort and ask if all Christian countries are free from all vice and wickedness and social evils. If Railways and Telegraphs are such great boons, why were they not invented by the founder of Christianity. There are more Godless men among scientists and inventors than among other classes of people. There are more unredeemed and God forsaken slums in London alone than in all India put together. St. Paul's first advice to widow is that they should not marry. Count Tolstoi's views on Christianity (which we believe is the true view) is condemned by other Christians as thoroughly impractical and unfit for public Government. Regarding the views of *Gītā* itself, they are unmistakeable. Over and over again, Lord Krishna says that action is necessary. Such action covers the whole field of *Chariya* (சரியை), *Kriya* (கிரியை) and *Yoga*, no doubt, and any of these acts performed with an object and for purely selfish ends are condemned in the strongest terms by Lord Krishna and other Siddhānta writers (*vide* சரியைக்கமுற்றி கிரியைக்கமுற்றி யோகக்கமுற்றி in ஒழுவிலொடுக்கம் of Kaṇṇuḍaiya Vaḷḷalār). The 64 charities (அறம்) enjoined on the Hindu cover a larger field of usefulness than those known to the Christian Missionary. The charity of the Hindu is proverbial. In his fasts and feasts, he remembers the poor and the helpless. We require no poor law for our country. Unless reduced to the direst distress by poverty and famine, you cannot imagine a more contented and happy and hopeful individual. If he does not rise up against oppression and tyranny, should that also be put down to the discredit of Hinduism. The strong hold of Hindu Loyalty is his Religion. Be it said also to the credit of Hinduism that its ideal of a holyman is not that of a sport-loving Missionary, whether the sport be dancing, acting, tennis or cricket-playing, fishing or hunting. The ascetic and saintly life led by the early Christian fathers of the church does not commend itself to modern day Christians, and Dean Farrar is forced to write an apology for them almost, though the tradition is well-preserved by the modern Catholic church.

* Mere physical privation could be no object unless it is undertaken in the service of God or your fellow creatures. Bhakti and Jñāna and cessation of desire alone can lead one to Moksha. The

undergoing the greatest agonies from bodily disease are the first to get to your heaven. If you reply that to desire vainly Moksha is itself undergoing bodily pain, then you had better cut off your nose in view to your securing Imperishable Bliss.

13. You say that we can reach the golden city after the fruits of past Karma have been eaten up. As Karma is endless, what certainty is there that you will finish eating them. If you do succeed, even then, when your Karma ceases, body and its senses (begotten of Karma) also cease. Your case is like the cat waiting to eat the fish after the southern ocean dries up.

14. Your trying to reach Heaven, without a God (a First Cause) is like the attempt of the pot at the bottom of the well to reach of itself the top. As one at the top has to lift the pot out, so be wise, and own your allegiance to Śiva.

Ājivaka Sect.

1. We will now state the case of the Jains of the *Svetambara* sect, who though professing to be filled with grace to all creatures, as to one's own self, yet prescribe such austerities to all mankind, productive of immense pain, similar to their own suffering, when they pull the hairs out of their head.

2. The word of the Lord Aruga, with endless Intelligence declares that there are five atoms or entities which fill everything. They are the earth, the water, the fire, the air, and the Jīva. If we are to describe the nature of these five, then, the earth is hard, the water is cold, the fire is heating, the air is flowing, and the soul is intelligent.

3. Earth and water have a downward tendency to spread. Fire and air spread upwards. And the Jīva enters bodies formed of these, and these atoms individually. When it enters besides,

commentators add that the worship of Jīvas, like God Aruga (Arhat) though by their karma they have become powers, and principalities and Devas, cannot secure this object and the Love and service dedicated to the Supreme One alone who was never subject to births and deaths, who is *Anādi mukta* and *Nirmala*, will be of avail.

it obtains the nature of the particular body to which it is united. This is the way these atoms act.

4. The first four atoms cannot know each other ; neither can one atom change into another atom. One atom will not enter and abide in another atom. Yet they will unite in the living body. These never come into being newly ; nor do they die by lapse of time. They always unite together and not one by one ; and they never change their nature.

5. These atoms (அணுக்கள்) as such never undergo creation, development, destruction or resolution, can neither be eaten, nor swallowed nor digested nor spit out ; neither made nor unmade. These pass beyond the vast worlds, and enter all bodies and forms. These spread always and everywhere and are of the same unvarying nature.

6. The Jīva cannot be seen by the eye (is formless). Induced by Karma, they are born in bodies with form ; and even then, the Jīva cannot be seen by mortals, but can be seen by the Immortal Gods. We will describe the way, the other four atoms mix among themselves.

7. Neither any three of these nor any two of these will be found united together. But with earth, all the four will be united together ; with water, the other two (fire and air) will be found together ; with fire, air will be found together ; and air will stand alone. This is the way these four mix among themselves.

8. There are six colours, namely, white, golden, red, blue, green and pure white. Of these, pure white is the colour pertaining to the Heavenly regions. The other colours are found in earthly forms and are perceived by the soul by touch, perception etc.

9. Wealth and poverty, pain and pleasure, living in one's own country and going abroad, old age and death, all these become attached by the result of previous Karma to the Jīva, in the womb itself. And the world moves on subject to the laws of Karma.

10. Our Lord has further declared that with *Puṇyam* and *Pāpam*, these are all the entities. Those who understand this to be wisdom will reach the Highest Heaven.



Refutation of Ājivaka Sect.

1.* From moksha, there is no return. As such there can be no return of your Lord to the earth to reveal his word; and hence there can be no authoritative book for you. As the five atoms cannot reach your heaven, your Lord can have no body. He cannot be omniscient for all time nor can he know all things at one time?

2. You say that Arhats are of two classes, called Maṇḍalar (beings of earth) and Sembothakar (the perfect), and that the Maṇḍalars return to the earth and reveal the teaching. Then these Maṇḍalars become indistinguishable from the jivas of the earth. They cannot partake both the earthly and divine element in themselves.

3. You state that the soul becomes intelligent by contact and full union with the body. The soul is not so, when a person is not intelligent or when he is an infant. As such your statement is false.

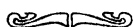
4. If as you say, of the four atoms, some two spread below, some two above, they cannot form any one body. If they can form one, then the atoms will undergo destruction. If they don't unite, there must be interstices in the body between these atoms. As such they cannot unite into one body. They will be so various, and there won't be any harmony and co-ordination.

5. If you say that these various bodies are made possible by their being innumerable atoms, yet as these cannot unite, they cannot form one united body. As these atoms spread in different directions and are contrary in nature, they cannot conduce to the soul being present in them. Your theory is ridiculous. Even a thousand sticks cannot form one pillar.

6. The atoms themselves cannot unite to form bodies as they have no intelligence of their own. If you say that air unites

* The commentator here asks "How do you know your Lord is omniscient? If you say, it is because he has attained to the condition of *mauna*, then you can say that all the dumb men and animals etc., are also perfect. Besides, if he ever remains in *mauna*, of what use is he to mankind? He will be merely an useless sinner".

all the other atoms with the soul, the air cannot know the other atoms and the souls to be united, so as to enable it to unite them. If you say Karma effects this union, it cannot be, as it is also non-intelligent and cannot know the person to whom it has to be united. Therefore learn to know the One who brings about the union of these various atoms into bodies united to each soul according to its Karma.



GENERAL REMARKS.

Indian writers, both Sanskrit and Tamil, place Jainism usually after Buddhism, in their general retrospect or review of the various Schools of Indian Philosophy, and we have once more to call attention to the fact that this is not altogether an historical or chronological order. The caution would be unnecessary but for the fact that eminent writers chiefly European, have been misled and have concluded that Jainism had no independent beginning, and that it was more an offshoot of Buddhism, and as such have failed also to grasp its essential differences, and have therefore bestowed very little attention to this system and its Bibliography. And in consequence, this School of Philosophy has not attained to that amount of importance in the European and Indian minds of to-day, as Buddhism has. But for all that, so far as South India is concerned, it played a greater part and for a longer time than Buddhism, and its effect on the South Indian People and their literature has been much more beneficial and lasting. Jains are still found all over South India, and they hold quite a respectable place in society, whereas not a Buddhist can be found anywhere even as a sample. Long after Jainism received its death blow in the hands of the Great Saint Sambandar, its professors were allowed to remain unmolested by the people, nay, their kings and nobles encouraged them openly by grants of land and endowments for their temples &c. There were many things in them which commended them to the other classes. They were very strict moralists and they led exemplary lives. At one time, all the

learning of the land, in the departments of literature and grammar and ethics and the learned sciences, was in their hands, and it could not be in better safekeeping. Some of the best classics in Tamil, most of the Ethical treatises, and that excellent grammar *Nannūl*, and lexicons were composed by Jains. Added to this, in their words, they never went out of their way to be unnecessarily offensive to the other classes of the people and in their life they conformed to the life of their neighbours as much as possible. If the outer man can be a fair index of the inner mind, you have only to compare a Jain and a Buddhist and a Hindu in their externals. The Jain could be hardly distinguished from his Hindu neighbour. Even in Buddha's day, his followers have debated and differed as to what sort of animal food can be eaten or not eaten, though they say Buddha taught kindness to all creatures, (one European writer goes to say that the Hindus never even had this doctrine before his days!) and his followers of to-day (the mass of them) are gross flesh eaters all over the world; but in the case of Jains they were throughout and are even down to-day rigid abstainers from all kinds of fish, flesh or fowl. This was such a marked trait in their life and character that their neighbours and successful rivals tried to excel them in their good trait, that Brahmans of all classes in South India, unlike their neighbours in the West and in the North are rigid abstainers; and the more civilized and intelligent classes are also rigid vegetarians—Śaivaites—we were going to say. Among the Vellāḷars, there are certain sections of them, who by birth are vegetarians and call themselves Śaivaites. Our Puṇḍit friend once shrewdly suggested to us that these *Paramparai Śaivas*, (vegetarians for generations) must be descendants of ancestors who were once Jains and subsequently reconverted. And Śaivism to day is so rigidly vegetarian, that the words are almost used synonymously by all classes; and some of the Śaiva Vellāḷars, though since converted to Vaiṣṇavism are still rigid vegetarians and call themselves Śaivaites. We may trace also to the influence of Jainism the stopping of all animal sacrifices in all Hindu shrines in South India, though they are still in vogue in some of the North Indian Temples. The general disfavour

with which all Wajapeya (Vedic) sacrifices are looked upon by the people must also be due to this Jain element. The general mildness of the character of the South Indian people, their extreme docility, piety and modesty may all be traceable to their influence also. In their Psychology and Metaphysics too, there was much greater affinity between the Jain and the Śaiva than between Buddhism and the latter. We to-day add the opinion of Dr. H. Jacobi, the learned translator of the Jaina Sūtras, as to what Buddha taught in regard to the postulates of Soul and God, believed in by the Hindus, and the same passage contrasts the views of the Jains on this point. He says in his introduction (*Sacred Books of the East*, Vol. xxiii, p. 33), "Whatever Buddha may have taught and thought about the state of Nirvāṇa, whether he went the length to identify it with absolute non-existence, or imagined it to be an existence, different from all we know or can conceive, it is beyond doubt, and a striking feature of Buddha's philosophy that he combated the Brahmanic theory of Ātman, as being the absolute and permanent soul, according to the pantheist as well as the monadic point of view. But the Jainas fully concur in the Brahmanic theory of Ātman, with only this difference that they ascribe to the Ātmans a limited space (*Amu*), while the Brahmanas of the Sāṅkyha, Nyāya and Vaisheshik Schools contend that Ātmans are co extensive (*vibhu*) with this universe. On the other hand, the Buddhistical theory of the five Skandas, with their numerous sub-divisions have no counterpart in the Psychology of the Jainas." The learned Doctor also proceeds to point out, what seemed to us as very curious in the theory of the Jains also, "A characteristic dogma of the Jainas which pervades their whole philosophical system and code of morals namely, the holy zoistical theory that not only animals and *plants* but also the smallest particles of the elements, earth, fire, and wind, are endowed with soul (*jīva*). No such dogma on the other hand is contained in the philosophy of the Buddhists." Our own opinion seems to be, if we may judge from some of the rules for drinking-water by straining &c., that the Jain Philosophers seemed to recognize the presence of active life germs quite invisible to the naked eye, and

which are ever present all about us, in the very dust that we tread, in the very water that we so scrupulously drink, and in the very air we breathe; and much more largely in all our articles of diet; and which are now revealed to the microscopic eye of the European Scientist who raises them up all around us in such numbers as almost to strike us with terror. We take the liberty to quote the following passage also, as they exactly square with our own conclusions on the subject."

"To Indian philosophers the various degrees of knowledge up to omniscience are matters of great moment. The Jainas have a theory of their own on this head and a terminology which differs from that of the Brahmanic philosophers and of the Buddhists. Right knowledge, they say, is five-fold: (1) *Mati*, right perception; (2) *Sruta*, clear knowledge based on *mati*; (3) *Anādhi*, a sort of supernatural knowledge; (4) *Manañ paryāya*, clear knowledge of the thoughts of other; (5) *Tavala*, the highest degree of knowledge consisting in omnisciences. This psychological theory is a fundamental one of the Jainas, and it is always before the mind of the authors of the sacred books when describing the spiritual career of the saints. But we search in vain for something analogous in the Buddhist scriptures. We could multiply the instances of difference between the fundamental tenets of both sects, but we abstain from it, fearing to tire the reader's patience with an enumeration of all such cases. Such tenets as the Jainas share with the Buddhists, both sect have in common with the Brahmanic philosophers, *e.g.*, the belief in the regeneration of souls, the theory of the *Karman*, or merit and demerit resulting from former actions which must take effect in this or another birth, the belief that by perfect knowledge and good conduct man can avoid the necessity of being born again and again etc. Even the theory that from time immemorial, prophets (*Buddhas* and *tirthakaras*) have proclaimed the same dogmas and renewed the sinking faith, has its Brahmanic counter-part in the *Avatārs* of *Vishṇu*. Besides, such a theory is a necessary consequence both of the Buddhistical and the Jaina creed. For what Buddha or Mahāvira had revealed was, of course, regarded by the followers of either as truth and the only truth. This truth must have existed from the beginning of time, like the *Veda* of the Brahmins; but could the truth have remained unknown during the infinite space of time elapsed before the appearance of the prophet? No, would answer the pious believer in Buddhism or Jainism, that was impossible; but the true

faith was revealed in different periods by numberless prophets, and so it will be in the time to come. The theory of former prophet seems, therefore, to be a natural consequence of both religions ; besides, it was not wholly unfounded on facts, at least as regards the Jainas. For the Nirgranthas are never spoken of in the Buddhist writings as a newly risen sect, nor Nataputta as their founder. Accordingly the Nirgranthas were probably an old sect at the time of Buddha, and Nataputta only the reformer of the Jaina church, which may have been founded by the twenty-third Tirthakara, Parswa."

His conclusions are (1) "that Jainism had an independent origin from Buddhism, that it had a development of its own, and did not largely borrow from the rival sect ; (2) that both Jainism and Buddhism owed to the Brahmans, especially the Sannyāsins, the ground-work of their philosophy, ethics and cosmogony ;" and in the preceding pages he proves that how all the ethical rules of both Jains and Buddhists were both copied from the older Bodāyana and Āpastamba and Gautama Sūtras.

The learned German Doctor has stated the Psychological difference in somewhat general terms. We will proceed to state them more fully. Hindu philosophers generally classify all tattvas or categories into 36 or 96, of these the lowest 24 are the elements (5) Tanmātras (5), Karmendrya (5), Jñānendrya (5), Antakaraṇa (Chitta, Manas, Ahaṅkāra and Buddhi). As it is, the 24th is Buddhi tattva.

It is this Tattva which the Buddhists affirm as the only truth and as the highest truth. Beside and beyond this there is no other reality higher or lower. All the 23 that are below the 24th tattva are only phenomenally or momentarily true. If any body were to assert that there was anything higher than the Buddhi tattva, the Buddhist would regard him as telling an untruth, as suggesting a fiction. In his table of Skandas, Vijñāna-skanda is one of them ; but this Vijñāna-skanda is merely the six kinds of sensations or knowledge perceived by the five external senses and Buddhi as the sixth sense. As such this Vijñāna is only derived from Buddhi and what would be regarded as born of Māyā or matter. To confound therefore this material Vijñāna with the Vijñāna of the Upanishads as meaning the non-material Ātma is highly unscientific. Passing

beyond the 24th tattva, the Hindus postulate *Guṇa* which means attribute or quality. This is the quality of the Mūlaprakṛiti. This *guṇa* is divided into Satva, Rajas, and Tamas and when the soul is clothed with these three guṇas it attains its distinctive individuality. Though this *guṇa* gives him the peculiar individuality, the soul in its own nature is distinct from the three guṇas. But the Jains would seem to hold that this individuality brought about by the guṇas itself as an individuality, apart from anything like a soul or Ātma behind it. And it is this individuality which the Jain would call an Ātma in his turn, just as the Buddhist would call the Buddhi itself an Ātma if need be. It follows therefore why the Jain could not postulate omnipresence (co-extensiveness with the universe) to his jīva, but only a limited condition (*Aṇutvam* and not *Vyāpakatvam*). According to the Sāṅkhya and the Siddhānti, the Soul (Ātma) in its own nature is a *Vibhu* and not an *Aṇu*;* but it becomes limited (*Aṇu*) by its assuming the coat of the guṇas. As it is, the Ātma postulated by the Jain is not exactly the same thing as the Ātma, postulated by the Sāṅkhya or the Siddhānti, but as this *guṇa* personality persists in the *Sakaḷa* condition of the soul, and undergoes various transformations as—

“Grass, herb, worm, tree, animal of sundry kind,
Bird, snake, rock, man, devil, angel, titan,
Of evil might, sage, godling—
These and all else in this wide universe

Have I been born, and I am weary O Lord.”—*Tiruvāchakam*.

and many more, the Jain's belief is not in actual conflict with that of the Hindu. Popular Hinduism does not carry ordinarily its idea of the highest felicity (Bliss in Moksha) further than the regions of the Gods, Indra, Brahma, Viṣṇu, and Rudra. According to the Siddhānta, these mightiest Gods, Indra to Rudra are only regarded as the ordinary souls (Jivas) of the last class called *Sakaḷa*. We recognize higher orders of souls called Praḷayākalaras and Vijñānakalaras who are not clothed with either Tamas, Rajas, or Satva *guṇa* and who are yet far from having

* Rāmānujas assert that the soul is only an *Aṇu* and not a *Vibhu* and the Vedāntins that it is only a *Vibhu* and not an *Aṇu*.

reached the final goal from which 'there is no return,' 'there is no return.' The highest condition of felicity thought of by the Jains is also a god-hood similar to the condition of these Devas. We therefore understand why the Jains also believe in the Hindu gods as beings who have attained to Ārhatship. We thus see how the Jain's position is much greater in advance, and a more positive one from the stand-point of the Hindu over that of the negative postulates of the Buddhist. The coming chapters in *Siddhiyār* will show how other schools of Indian thinkers have gone in advance of the Jain view.

It only remains for us to add that the founder of this sect Mahāvīra is regarded by Dr. Jacobi as a distinct historical personage who flourished at or before the time of Gautama Buddha himself.



CHAPTER IV.

BHATTĀCHĀRYA'S STATEMENT.

Pūrva Mimāmsa System.

1. We here set forth the doctrines as now extant in this sea-girt earth, of Jamini Bhagavān as expounded by his disciple Bhattāchārya, to the effect that the Vedas alone are true and that there is no God and that by performing Karma heaven will be reached.

2. The souls have lust and other *Guṇas* (attributes). If the Veda was given out by man, they cannot be accepted as true: as he is educated, he becomes intelligent, and without education he will be something like a baby or a dumb man. (So it is impossible, man himself could have given out the Vedas).

3.* If you say that he who made the Vedas is God and He is not a man, then, when He attains a body, He must be a man only and His measure of knowledge is as He is educated. If He gets no visible body, then He can have no (mouth to utter) and mind to think.

4. All the Devas, Sages and Siddhas and elementals, and everybody also assert that they never heard that the Vedas were revealed by anybody. This is what has been imparted from generation to generation. It could have no human author either, as it treats of future births and states.

5.† In the Vedas are comprised all the six *aṅgas* and the three *Upa-Vedas*. All knowledge is centred in it. It is eternal, having

* This last stanza proves that no man could have been the author of the Vedas, as man derives all his knowledge from the Vedas themselves. And no God could have revealed it either, which if true, he must have a mouth and mind and senses like man to utter the Veda—in which He is reduced to the condition of man, and the former objection again applies. So it is not only among those who disbelieve in the Vedas there are atheists, but among those within the fold also.

† The six *aṅgas*, are Numbers, Nirukta, Grammar, Chandas, Astronomy, and Kalpa. The three Upa-Vedas, *Āyur-Veda* (medicine) and *Tāntrik-Veda* (science of warfare) and *Gāndarva-Veda* (music).

neither beginning nor end. It is ever consistent and in constant usage.

6. It contains rules and prohibitions, and the description of the true paths, and the various mantras and their respective Devas, and the description of the various sacrifices are contained in the Vedas and as such they cannot be all similar. When people understand all the past, present and future, the Vedas appear in some form in all its truth.

7. Observing faultlessly the rules of dividing the words of the Veda, the rules of pronunciation, the Karma prescribed by the Veda should be performed. Then the great boon of Moksha will be secured and all bonds (Pāśa) surrendered.

8. The vast universe has neither beginning nor end and is not caused by any one and is eternal and filled with souls, inseparably united to Karma and manifests itself in the tattvas from earth etc.

9. The Soul is eternal and is omnipresent and is intelligent and is united to Buddhi and other Karāṇas and is pure and formless and attains bodies in accordance with its previous Karma and understands through the senses.

10. As grass and other leaves used as manure in the fields reproduce themselves, so the past Karma will attach itself to the soul in its next birth and produce fruits.

11. The daily rites performed by a man according to the law will secure happiness. He will secure all kinds of boon he desires, by performing Agnihotra. By performing Vedic sacrifices (yajñas) he will attain liberation.

12.* By means of both the Jñāna-kāṇḍa and Karma kāṇḍa, a man can liberate himself. By pursuing Jñāna mārga alone, one giving up rituals becomes an out caste (sinner), and the Vedas themselves do not prescribe any rule of salvation for such a person.

* Here Jñāna-mārga simply means the belief in the Veda as eternal and uncaused.

13. The Vedas declare that performance of sacrifices by killing *paśu* is virtue; following this precept as true, if one recites the indestructible mantras he will derive happiness as one, hungry, removes his craving by eating.

Refutation of Bhattachārya.

1.* Except your words, there is no authority in the Veda itself that the Veda is uncaused (*Svayambhu*), if there is, you had better show me. The great *Mahābhārata* itself is an example. In the same way as the *Mahābhārata* has an author, and in the same way as we infer from the presence of things made of earth and cotton, that they were made by potters and weavers, so we infer that Veda was revealed by an author. And the Lord with the crescent moon is also the authority for the Word that the Vedas were revealed by Him.

2. If you say that the Veda was not revealed by God, then they will be merely noises like those heard from the sky without any meaning. And as such they will be faulty. If you say that the Veda spreads its light and makes itself known like a lamp, then, it must be limited in its nature. This is also what sage Kapila says. Then it must follow what he also says that they have a beginning and an end. How do you prove also that the Veda was formless at one time and became clothed in form at another time? What you have said is simply foolish.

3. You say the Vedas will appear united to a person; as you don't describe the person, even a frog is likely to utter your Veda. If you say that the Vedas do not mention a particular person as its vehicle, that it will be conveyed to a proper person who is proper and fit to receive it, it cannot be. Even when we receive clothes

* Of course by inference and by Āgama pramāṇa it is proved that the Veda was revealed by God. The Āgama pramāṇas comprise the 28 Āgamas revealed by Śiva Himself. Lord Śiva has Five faces (Pañchānana); from the lower 4 faces the 4 Vedas were uttered and from the upper one the 28 Āgamas.

from distant islands we infer there must be a person who manufactured those clothes even though we may not have seen them. So there must be an author for the Vedas.

4. You say the Vedas are uncaused as people of different countries speaking various languages accept the Vedas as true. So also are similar pots made in various countries. Hence there must be an author who understanding the words and their meaning reveals those words without fault. If you say the words and meanings become naturally combined as the flowers and their fragrance in a garland, even then, there must be a person who must choose the words; otherwise they will be merely like the unmeaning roar of the sea.

5. In the same way as we are united to our body, so God dwelling in the universe as His body graciously revealed to us the Word or (Vedas) and having been revealed by the eternal uncaused Being, it has been the usage to call also the Veda as eternal and uncaused, in the same way as people regard any letter containing the command of the king as *திருமுடி* (Royal presence) itself.

6. If you say that the three higher castes of Brahmans etc., speak the language of the Vedas, then explain how the astrologers who come from the fourth caste learned their science, and how is it also that in the North no caste is prohibited from reciting the Vedas. To say that the Veda containing every thing in itself is of the nature of sound, and that it has no author is to say that persons come to being without a mother.

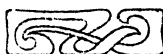
7. If you say that the soul is intelligent as it is united to the body, then it will be destroyed as the body is destroyed. If you say that the bodily organs themselves become united to the soul, then it has no such power. They became united by the intelligent action of a creator. Plants sprout from seeds in the rainy season and they all die out in the hot weather; so the body also dies. Hence the world cannot be said to be eternal.

8. If you say that the soul is omnipresent, then it cannot pursue the paths of virtue, enter heaven and be born again. Or if you say it fills the body as the fragrant smell a pot, then it will follow that as the body decays the soul must also decay; but you

are aware of Yogis leaving one's own body and entering another. As you have not understood the meaning of the Veda in full, your ideas are also confused.

9. As the acts performed by a man die with this body, how do you say that the past reproduce themselves. If you instance the case of manure, then you can as well say that the food eaten every day having been reduced to mere excrement, the excrement can again produce food. As the acts die with the body, they cannot of themselves be united to the body in a future birth. There is a Gracious Lord who unites each to eat the fruits of his proper Karma, as persons who employ labour give each man his wages according to the work turned out by him.

10. If you say that by performing sacrifices and knowing that the Veda is true you can attain final liberation, but this very performance will induce desire for wealth etc., which will in turn prevent your securing higher knowledge, and thus lose all chances of final liberation. The more a man enjoys pleasure by securing wealth, the more will his desire be to secure more wealth again. Similarly the desire to perform sacrifices to attain heaven will only induce the desire to perform Karma more and more.



Prapākara's Statement.

1. We will state to the world wherein Prapākara differs from Bhaṭṭācārya in the exposition of the doctrines held by that austere ascetic Jaimini Bagavān from a diligent study of the Vedas.

2.* Such a thing as *Apūrva* arises after a man has performed austere sacrifices, and it (*Apūrva*) again produces fruits, (in the

* The Prapākara sets up a new postulate calling it *Apūrva* to explain the Karma being undergone in one's life time, and he does not try to explain it as the effect of past Karma. *Apūrva* means something which did not exist before. The explanation is as much no explanation at all, and naming such notion is like explaining the effects of opium by saying that it is due to its somnolent power.

next birth) after its past Karma has been performed by the body in conjunction with the intelligent Soul. When the Soul has attained to a condition of freedom from all action and results, and remains quiet like a block of earth or stone, then it is that the soul has attained Mukti. This is his statement.

Refutation of Prapākara.

1. The Vedas assert that it is the past Karma that produces fruits and you now set up against the authority of the Vedas some new thing as *Apūrva*. If the fruits are not the result of the past Karma but derived newly from *Apūrva*, then we may assert that the flowers of the sky acquired their fragrance, after they were worn on the head.

2. The Vedas speak of *Ānanda* in Mukti, and what you state therefore is erroneous that cessation of intelligence and action is *Mukti*. As well could you say that the man in a swoon is in *Mukti*. Fire deprived of its redness (heat) loses its identity. Your assertion that the soul can subsist in Mukti after it loses its intelligence cannot be admitted by us.



Sabda Brahmovādi's Statement.

1. It is *Sabda* (sound) which is delusively understood as the Universe. The substance postulated by the ignorant, (as different from sound), is a mere myth. The right understanding of this doctrine is real Mukti. So says the Sabda Brahmovādi, without a proper study of the nature of the Universe.

2. This delusive perception is caused by the differentiation and increase (*Pariṇāma* of *Sabda*); and this results in the seen Universe. As such the only real entity is *Sabda*. What is called the substance (meaning) is merely the product of *Sabda*. If you assert otherwise, then no substance does exist without sound (name).

3. In two such words '८ (pū) and ८८ (mā)' meaning respectively 'flower and Lakshmi' at one time, and 'earth and animal'

words (sound) remain the same though the meanings differ. As such it is the words (*Sabda*) that we lovingly utter that contains the concept meaning different things. This is similar to rice becoming fried rice

4. It is after we utter a word, we become conscious of the substance; as such, understand that the word (sound) is the only real substance. If you say that the word and its meaning are related together conjointly, then, even when you give the meaning, it is a word.

Refutation of *Sabda Brahmovādi*.

1. If you say the Universe was formed by the delusive differentiation of *Sabda*, then you had better admit also as a substance this delusive differentiation. If believing in *Sabda* as a reality is itself *Mukti*, then you conflict in this matter with the express teaching of the Vedas which insist upon the performance of rites and the attainment of knowledge as the means of salvation.

2. As the *Sabda* is formless, it could not think of attaining forms when becoming the Universe. If you compare this change to the change of milk into curds, then curds could not become milk and the world could not be reduced back to *sound*, and your *Sabda* (sound) will perish.

3.* When you predicate change (by *Pariṇāma* and *Vivarthana*) of *Sabda* you must admit at the same time that *Sabda* is perishable, as the substance indicated by sound is everywhere, the words (sound) become merely the symbols of the things when we wish to know them.

4. You said that the substance has no form except from sound, and that therefore sound is the substance. The word

* Says a commentator "If the thing is the *Pariṇāma* of sound, then when we utter the name 'fire,' fire must be produced. If the thing is *Vivarthana*, then when we utter the name fire, our tongues must be scorched." As such the thing cannot be derived from *Sabda* by either mode. The word is a mere symbol or mark (இடுகுறிப்பெயர்) by which we have learnt to call the thing.

(sound) शब्द, has two meanings 'Vishṇu' and 'monkey.' Then can you say that Vishṇu is monkey if sound be the real substance ?

5. Rice requires fire to become fried rice (so the analogy is fallacious). As a number of meanings is united in a word, the learning to know the meanings is knowledge of *Sabda* ; and real knowledge consists in learning to know the distinct *Padārthas* (things). As such the knowledge of things (substance) is of greater importance than the knowledge of *Sabda*.

6. The name indicates the thing we have already perceived or about to perceive. As such the substance is really the thing perceived and not the name (sound). Where did you learn to say that *Sabda* is substance and not the thing ?

7. Perception (knowledge) of a thing is induced when the soul is in conjunction with the internal and external senses and their cause (Prakṛiti) and the thing perceived and the light of God. In such a perception or knowledge there is no name but only the thing or substance.

8. As a lamp lights the things lying in darkness, so *Sabda* is an instrument or aid for understanding the substance. The *Sabda* is not eternal ; it will perish. The *Sabda* was produced by the Almighty God and as such the *Sabda* cannot be God.



NOTES

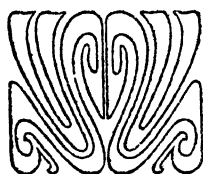
As thus explained and exposed, it might be thought that the system deserves very little consideration, that this represents an effete and obsolete system. But the fallacies inherent in this system are so deep-rooted that they can be detected in many a subtle reasoning to day. Many of the word-juggles existing in the Vedānta philosophy can be traced to the influence of this system such as the myth of the *Nāma Rūpa Prapañcha*, as illustrated by the simile of the sea and the wave and the foam and in many other arguments. The names or sounds are themselves taken for things and hence the confusion in thought. It is forgotten that a name is 'merely a mark attached to a thing to enable it to be spoken about,' and that there may be knowledge without language

and things without names. Says Dr. Bain, "The knowledge that guides the lower animals is unconnected with language. They observe by their senses the things about them; and the observations are remembered in sensible forms. The bush that gives shelter, the herbage for food, the animals to be preyed upon, are known and sought after, by the sole guidance of sense impressions."

"Human beings have numerous experiences of the same kind involving the order of nature, without being connected with words. The child has a large stock of sense-knowledge before it can understand and employ language. The skill of the artizan consists for the largest part, in associations between sensible appearances and movements; to the stone polisher the sight of the surface at once suggests the next blow. Even in a highly intellectual profession, as the practice of Physics, the consummation of skill requires a large sense knowledge passing beyond the scope of language. The physician learns from books, everything that can be expressed in words; but there are delicate shades of diagnosis that no language can convey, stored up without verbal expression, in the eye, the ear and the touch." "And there are numerous sources of error, pitfalls and snares in the use of names, and mostly in the abuse of abstract names, which is exemplified in the almost irresistible tendency they have to suggest the existence of things in the abstract." The other branch of the Sabda Brahmanvādis, believe in the Vedic mantra (sound) as all powerful, and that no higher power like God is at all necessary to explain the existence and origin of the Universe, and that *Sabda* is itself God. There are believers in the Veda like Jaimini and his pupils and in the efficacy of Vedic rites and ceremonies, and yet who believed in no God. Among the modern day Brahmins, many may be found who strictly adhere to the belief that the Vedic mantra alone is all powerful, and *Siddhis* &c., can be acquired by the power of the mantra without belief in God. The phrase 'Mantric Power' embodies the fallacy of the whole system, as opposed to Divine Power. Consider the following quotation from Barth, "Sacrifice is only an act of preparation, it is the best of acts, but it is an act and its fruits consequently perishable. Accordingly although

whole sections of these treatises (Upanishads) are taken up exclusively with speculations on the rites, what they teach may be summed up in the words of the *Muṇḍaka Upanishat*, 'Know the Ātman only and away with everything else; it alone is the bridge to immortality.' The Veda itself and the whole circle of sacred science are quite as sweepingly consigned to the second place. The Veda is not the true Brahm; it is only its reflexion. And the science of this imperfect Brahm, this *Sabda Brahm* or Brahm in words only is a science of a lower order. The true science is that which has the true Brahm, the Para Brahm for its subject." The Rishis of *Tārūkāvana* were votaries of the *Sabda Brahm* and they believed that they could effect their salvation by the Vedic Mantra alone, and thought, like Indra and Agni of old noticed in the *Āena Upanishat*, that they acquired all their powers by their own will and independent of the Divine help, and became thoroughly filled with Egoism (Ahaṅkāra). This Ahaṅkāra had to be destroyed. Their power and sanctity had to be put to the test. Their power was so frail that their sanctity left them the moment they and their wives saw the form of *Mohini* and *Bitthāḍana*. Then they tried their powers to destroy these Beings. The Veda is often symbolised by the deer, மரீச்சிமனற, chiefly as the sound uttered by it is supposed to resemble the Vedic chant, and the Rishis created a gigantic deer and sent it out to kill Śiva. It raised such a tremendous bleat as to reach the uttermost regions and yet it affected not the Supreme; and the One took it in its hands and held it quite close to its ear. This allegory truly illustrates the principle that however loud we may shout out the name of God, we cannot reach him and know him, unless we do it in all love and in all spirit. One other remark and we close our notes. In regard to Bhaṭṭāchārya's system, that the Veda is unrevealed (*Svayambu*) it will be interesting to note that of the present day Hindu system, except Śaivism, all the other schools hold to this doctrine, and Śaivism alone believes in the Veda as revealed and God as the revealer. If other schools hold that the Veda is not revealed, it is because the Beings they believe in are not expressly mentioned in the Veda itself as the revealer or they have not ascended to the

true idea of God as the revealer of all knowledge out of His Infinite Grace. In any view, it cannot be true that the Veda was self-caused. It must either have a human author or a Divine author, and it can only be an euphemism to call it *Svayambu*.



CHAPTER V.

MĀYĀVĀDI'S STATEMENT.

1.* We will state the system promulgated by the Māyāvādi himself, who incorrectly believing that he is himself God and all the world is a whirl car, and yet dwelling in the body, professes to initiate other Jivas in his path.

2. This *Brahman* is the cause of all the worlds, the limitless bliss and intelligence, is formless, omnipresent and eternal, is true and pure, free from all marks and attributes, and is the measure of the Vedas, and is without distinction of Jñāthuru and Jñāna.

3.† As the one Sun shining in numerous pots of water leaves its reflection in each and yet passes beyond, so this one God lives in each body and yet is imperceptible to the senses and *andaḥkaraṇas*. Accordingly God cannot be known by the six kinds of proof such as observation &c.

* Some uncomplimentary epithets are applied to the Māyāvādi, as he mistakes the Jiva subject to karma, birth and death and suffering, who has no independence (*Aśvatastra*), and is of imperfect intelligence with the Being, who is eternally free and intelligent, and omniscient, self-dependent (*Svādāvine*) and self-luminous (*Svampṛakāsa*) and all powerful; and the inconsistency of his position is brought out that while he professes to be himself God he could not avoid dwelling in this body of sin and sorrow and while he professes to reject the whole world as delusive, he believes in the authority of the Vedas and the rules prescribed therein.

† The six kinds of logical proof admitted by the Māyāvādi are observation, inference, *Āgama*, *Upamāna*, *Arttapatti* and *Abāva*.

The being above the *andaḥkaraṇas* is God, Jiva being also above the *andaḥkaraṇas* Jiva and God are identical. Professors of this school however quibble and differ a good deal about the precise meaning of the Jiva or Ātma or Puruṣa or soul. One learned Svāmi defined it as a

4. The rope appears as snake in darkness. When light dawns, the rope appears as rope and the snake disappears as a delusion. Similarly, the world appears as Sat when deluded ; in spotless wisdom, the true Chit appears as Sat ; and all the world's allurements will appear mad.

5. The world appears derived from the *Nirvachana* Brahman. If not, it cannot come into being at all. If it is an independent material cause, it must exist for ever. (The reason why it changes is) because it is a delusion. When both the shell and the silver piece are thrown into the furnace the silver comes out bright but the shell is destroyed. So, in *Pāramārthika*, the changeless God appears as true, and the world disappears as false.

6. The material cause of the world is the Sat. As the spider produces from itself the thread, and works it into a web and then takes it back into itself, so God, originates the world as real, and sustains it and when he resolves it, it becomes unreal again. Looking to its place of origin, the world and all its appearances are also Sat.

7.* The course of evolution is this. From Brahm was produced Ākāś, from Ākāś, air ; from air, fire ; from fire, water ; from water, earth ; and from these elements, plants ; and from plants, food ; and from food the body and its six component parts.

8.† The above mentioned six parts constitute *annamayakośa* ; when the air vitalizes these, they constitute the *prāṇamayakośa* ; with the *manas*, they form the *manomayakośa* ; with *buddhi* and *jñānendriyas*, they constitute the *viññānamayakośa* ; with the above and *karmendriyas*, they constitute the *ānandamaya kośa*.

combination of Brahman's shadow, a bit of *andaḥkaraṇa* and a bit of *Avidyā* ! Another talented lady when we asked for a definition, and we expected more light from her, gave an answer of the type of the old schoolmaster's definition, 'refer to the dictionary' and we were told to refer to the *Gītā* and *Bṛihadāraṇyaka*. We will discuss these definitions and others latter on.

* The six parts are skin, bone, blood, nerves, flesh, and semen.

† Kośa means an organ or part.

9.* This Brahman appears united in this visible body composed of the above mentioned *Pañchakośas*. The way in which he so appears is similar to the rays of the Effulgent Sun which is difficult to be reached in the sky becoming reflected in several pots of water. Yet God does not become tainted by such contact, as Pāśa cannot bind God.

10.† As the same thread strung through countless beads of different colours appears also as particoloured, so the once God dwelling in different bodies appears as different beings and appears as undergoing different kinds of enjoyments without in fact undergoing such.

11.‡ The one Brahman is known by different names by its union in different bodies and appears to undergo enjoyments of pleasure and pain. It undergoes in the body the four avasthas, *Jāgra*, *Svapna*, *Sushupti*, and *Turiya*. In *Jāgra* it is in conjunction with the organs; in *Svapna* with four; in *Sushupti* one; and in *Turiya*, all these organs, and the resulting enjoyments vanish.

* If so, we have asked, to whom is *Bhanda*, birth and death, sin and sorrow, to whom is *moksha*? Do all these happen to the *Ātma* or to the body? If to the body, and the soul does not suffer, why care we to attain freedom from death and birth? What reck we if the body suffers all this? Are we really seeking *moksha* for the flesh or for the soul? Are all these things delusions merely? If so will not the attempt to free one from delusion be itself a delusion? And then why should it not remain in eternal delusion? Are there any defects attached to remaining in this state of delusion and what are they? These questions and more have been asked again and again, and except the honest reply that they are not answerable, no reply has ever been forthcoming. And yet the tide rolls on for ever and how many get plunged under its blinding waves!

† To whom does he appear as different and as undergoing different experiences? To himself or to others? If to others, who are they!

‡ The five external senses, eye, ear &c., and the five sensations sight &c., and the four *andaḥkaraṇas* are the fourteen organs active in *Jāgra*; the four active in *Svapna* are the four *andaḥkaraṇas*; and the one in *Sushupti* is *chitta*.

12. To identify all the bodily organs as the self is Bhanda ; when this false knowledge is destroyed, mukti is attained. The seed of Bhanda is in avidyā; and by its acts māyā and its products attach to the Brahman. When *avidyā* is destroyed māyā also vanishes, when this happens, wisdom (Jñāna) is secured, and Būtha knowledge disappears.

13.* By the practice of Karmic rites, *andahkaraṇas* get purified. This purification will induce Jñāna (wisdom). This Jñāna will induce the knowledge of '*Aham Brahmāsmi*' 'I am God.' When this '*Ahambrahma*' knowledge attains perfection, the self can be perceived in māyā as the moon's reflection is seen in still water.

14. Brahma Jñāna is knowledge that the Ego is Brahman. And when the self becomes self, and enjoys the self in the self, and when such things as body, senses, prāṇa, lose their form and name, when the great elements are destroyed, and the self remains unchangeable, this knowledge is possible.

15.† When we understand the Mahāvākyas such as '*Tattva masi*' &c., enshrined in the Vedas, they teach us on more truth than thou art God. Those who do not attain this knowledge perform worship on the five *Āsanas* (postures) and eight kinds of yoga, for the purpose of attaining this *soham* knowledge.



Refutation of Māyāvādi.

1. The confusing statement of the Māyāvadi that he is God and that jivas should attain Mukti by attaining *Ahambrahma Jñānam* does not explain the true meaning of *Soham Bhāvana* and *Mokshānanda*. His statement is like that of one who says that

* Who attains Jñāna, Brahman or something else? Is this attainment real or false? Why should this be possible by the purification of bodily senses? Cannot the Brahman see his form except in Māyā and before he attains Mukti?

† The five āsanas are Kūrmāsana, Anantāsana, Simhāsana, Padmāsana, and Yogāsana. Eight kinds of Yogā are Iyama, Nyama, Āsana, Prāyāma, Pratyākara, Dhāraṇa, Dhyāna and Samādhi.

the barren crow picked a piece of rock flesh, and with it fed its young ones, to satisfy their hunger and thirst.

2.* If it is true that the Veda states that there is only One, (without a second Padārtha), then as the same Veda states that there are *jñāthuru*, *jñāna* and *jñeya* the statement that there is only one becomes refuted. Besides the statements being contradictory, the value of the Vedic authority will suffer (or that statement of Ahambrahma Jñānam is inconsistent with the Vedic doctrine of 'Tattvamasi'). As you do not postulate an intelligence as the soul, separate from God, *Anubhūti* (enjoyment) in Bliss is rendered impossible.

3.† Your postulate of the only one Existence cannot be true, as, following the analogy of one Sun shining in many pots of water, the one (God) is formless (unextended), and it cannot unite with a body with form (extended), and cannot produce reflexion (extended form); and no reflexion is also possible, as there is no second thing in which the reflexion can be formed; and as it also follows that some one else is required to see the reflexion of the Sun (God) formed in the water (body).

* *Jñāthuru* or the knower is the soul. *Jñāna* is the Chit-Śakti of God whereby the soul knows. *Jñeya*, the known is God. *Anubhūti* implies both perception, knowledge and enjoyment. Unless difference lies at the root, such perception or knowledge is not possible.

† Other objections are taken as follow. How can the limitless and formless and eternal Being originate in a finite and changeable and extended body? The sun is limited and extended, its reflection is further limited, and extended, and the pot of water is also limited and extended. What is reflected is not the sun but one only of its countless rays. There is as such no division of the one God involved. And no one mistakes the reflexion itself for the sun.

The real fallacy in the use of the analogy consists in ignoring that in the *Uṣameya*, thing compared, elements corresponding to a reflecting or refracting medium is positively ignored. And there is also the fallacy of mistaking the reflexion of God for the jiva instead of for God Himself: If we take the sun as God, the reflexion as God's presence in man (soul) and the water, in which the presence is felt as the jiva, and the binding

4.* The being dwelling in the body does not understand except in conjunction with the different senses external and internal; Śāstras also support such view; and yet you assert like the man who asserts the existence of hare's horns, that the One Brahman in union with the body knows by itself. And then the *Brahma-jñāna* said to be attained by your One Being cannot be of much real import. Difference does exist between the Supreme spirit and the human spirit.

element, pot, as *māyā* and *karma* then the whole analogy comes off quite correct. For a full discussion and elaboration of this analogy, see my edition of *Śivajñāna-bōtham* pages 110 and 111. The analogy may also be viewed in another light. The reflexion or image perceived in the water is only a delusive appearance. The real image is formed only in the retina of the eye, and without such perceiver, no reflexion is again possible. Though the sun or moon might shine on a whole sheet of water, no image will be formed unless the eye becomes focussed at a certain point where the light falls. We have frequently watched how this image follows one's eye, as one sits watching in a moving train, the moon shining on the tank or sheets of water lying by the road side. So also without a knower, soul, God will only be a non-entity or as good as non-entity. In *Bhanda*, God is as much *Asat* to the soul, as the world is *Asat* in *moksha*.

* In this verse, a fact is appealed to as proof, besides authority. The fact is that human intelligence is found to be possible in manifestation only when in conjunction with the bodily organs. Between the human mind and the body there is an exact correspondence, correlation and connection, and the one rises or falls with the development or decay of the bodily organs. If this being is a *vbhu*, the bodily powers tend to limit this intelligence and it becomes an *anu* (अनु). This fact is either real or not. If real, it requires an explanation. Which is the being which is so limited by the body or which grows or decays with the growth or decay of the body itself? Which is it therefore which is in *Bhanda*? We point to a being which is in *Bhanda*; and which is this being? It cannot be God or Brahman, as the very idea of God is opposed to all sense of limitation growth and decay. What else is it that is in *Bhanda*? The *Siddhānta* view that it cannot be God and that it is the soul different from God that is actually in *Bhanda* becomes irresistible. If the soul is not

5.* If you compare the oneness to the unity of the ruby and its brilliance, you only destroy the oneness. Besides, the ruby and its light are related as *guṇi* and *guṇa*. If you deny even the attribute of *Ichchā*, *Jñāna* and *Kriyā* to the One, then the One cannot create this world and It cannot be intelligent.

postulated, the *Bhanda* will and must surely be ascribed to Brahman. If the idea of *Bhanda* is itself declared unreal, then the idea of seeking liberation from it, the usefulness of *Tapas*, *Sādāna*, *Sadushtaya*, and *Yoga* and *Jñāna*, the idea of *moksha* are also delusions, and we will be landed in a practical absurdity, and moral suicide. We need not quote more than verses 36 to 38 in *Gītā* chap. 3, to strengthen the position that man is really dragged into the mire and made to commit, as it were by will constrained (*Saṅkhya* explains as a servant by the king), and *Avidyā* and *Māyā* becomes the King as the *Jīva* becomes the servant. (See the whole note in pp. 24 to 32 in my edition of *Light of Grace*). What can it else be but blasphemy to call 'this' that is smoke-enveloped and rust-covered and sin-subjugated, as the one Supreme Light which is '*Svām Para Pra'āsa*,' '*Svādāhne*,' and '*Sva Yasase*,' '*Śiva Svahān*' and '*Sva Yaśa*'?

* The brilliance in the ruby is only a separable accident. In darkness it has no brilliance. The Brilliance is really derived from external light. As God is *nirguṇa*, His relation to the soul or world as *guṇi* and *guṇa* cannot be postulated. The *Māyāvādis* would deny to God, Will, Intelligence and Power, His authorship of the world, and would interpose a lower brahman, who possesses these attributes; and South Indians who belong to this school regard this lower brahman as *asat* or no *Brahman* at all, whereas those in the north, of *Svāmi Vivekānanda* school, (the editor of the *Light of the East* asks why should we distinguish between *Brahma*, *Vishṇu*, *Rudra* because all those are only *asat*.) fully identify the two, saying the distinction is without difference. Some in the South again would deny that this one is *Satchidānanda*, while those in the north admit it to be such. Under any system of theistic philosophy Indian or foreign, the only proof we have of God is because we require an intelligent and an all powerful Being who is the author of the origination, sustentation and resolution of this world, and if God is therefore no creator and protector of this world and possesses neither *Jñāna* and *Kriyā*, the position of the *Lokāyita* is only thereby strengthened, and we cannot prove the existence of such a God. We have elsewhere stated our reasons why the Brahman referred to in the second of the *Brahma Sūtras*, cannot be regarded as the lower one in addition to the reason pointed out by Dr. Thibaut.

6.* You state that the world is produced from sat as when the straw sticking out of an ant-hill is fancied with great fear to be snake. If so, the person, becoming so deluded must also be the *Vikāra* or modification of your Brahman. Such doctrine will only induce deluded knowledge and you will never attain Divine Bliss.

* The fallacy in this simile is in omitting the seer in the Prameya to whom God appears falsely as the world. There being merely God it is unintelligible how any *betha* knowledge will arise at first unless the One himself become a *Vikāri* modified by delusion. When He clothes Himself in delusion the world would result when he did not choose, the world will not result. As such, *nāyā* becomes a real Bhandā of Brahman? Fancy how it looks that this Brahman should forget himself and mistake himself for what he is not. In our human experience and in the illustration of rope and snake, it always happens that when such illusions are caused, the very thing involves the existence of *two real* things and of these two, one is mistaken for the other. Both snake and rope are real things. Both of them we know independently. We mistake the rope for the snake. Why? Because our eyesight is dimmed by darkness or weakened by some nervous condition of the system. With perfect vision and in light, *we* will never make the mistake. The real cause of the mistake is thus traced to an *imperfect* intelligent mind and does not exist in the rope or snake itself. So the question resolves itself into this. Why is the human mind imperfect? If it was ever perfect, why did it become so? This question is fully discussed in the article "Another 'Side'" in my "*Studies in Saiva Siddhānta*" and need not therefore be discussed by me at length here.

That the simile involves a real difference of *padārthas* combined with a mistaken similarity is well pointed out by Śrīla Śrī S. Somasundara Nāyagar in his numerous works. The two things will not be mistaken for each other if there were no points of similarity between the two. The snake will only be perceived in a rope twisted as a snake is. It will not be perceived in a piece of rock or clay, or shell or silver or any other dissimilar thing. The snake perceived will be of the same dimensions as the original rope. Are all these circumstances present in the *Prameya*. God is Sat, Intelligent and Ānanda. The world is asat, unintelligent and sorrow producing. Is there any point of contact between the two?

7. How do you make out that the world is *Nirvachana*? Can any fool talk of a thing which is existing and not existing at the same time? If it has an origin, then it must have an existence. If it does not exist, it will never come into being. When we, however, ordinarily speak of its non-existence, we simply refer to its resolution into its invisible primordial cause.

8.* If you say that God and the world bear some resemblance to each other though different like the shell and silver, then we may mistake the world also to be God or an illusion. If you say that Māyā was only real when we mistook it for God, but became unreal when we saw otherwise, this cannot be. The world in spite of its changes remains unchangeable. Earth cannot become air or fire or *vice versa*. So the world is real both in *Vyavahāra* and *pāramārtha*.

9.† If you state that the false world arises out of Brahm as the threads which came out of the spider, then it must follow that (the changeless and formless) Intelligence becomes changed and

* The argument contained in this verse is more pithily expressed in the following couplet.

“இருபொருளுமுண்டேல் எழும்விபரீதம்
ஒருபொருளிற் றேன்றாதென்றோ.”

“If both things exist, then will arise illusion;
Not, when one alone exists.”

For an illusion to be called an illusion, there must be a reality underneath the illusion. When all are illusions, the dividing line between an illusion and a reality is destroyed, and the illusion itself becomes a reality. So it is that the Māyāvādi is able to perform the remarkable somersault, that while he loses no moment, no opportunity to call everything but his Egoism—we beg pardon—his Ego to be false, he is as much rooted to the things of this earth as anybody else.

† These two quoted by Jñānapragāsar contain the same arguments in simpler language.

“செம்பி நூல்போலச் சகம்பரத் திற்றேன்றின்.
மலம் பரத்துண் டேமதி.”

“If as web from spider, from God the world appear
Sin is present in God, it is clear.”

formed into the visible world and corrupted and deluded. If you reply that the spider is not caught in the toils of its own web ; but (then the change would otherwise be impossible), as no cloth can come out of mud.

“இன்றேற் சடமண்ணி றுவாய்ப் பரத்தெழா
இன்றே படமண்ணிலே”;

“ If not, the achit world will not from God arise
As cloth from mud you can't in any way surprise.”

Of course, some belonging to this school, possessed of a 'sharp intellect and bold understanding' do not pause to assert the identity of God and Māyā, but we need not be forced into such absurdity if we understand the simile aright. The Māyāvādi understands the spider to produce the web which did not exist before or to produce from the same substance as itself. If, however, we distinguish the spider into its life principle, the being with intelligence, volition, judgment &c., and its body, from the shapeless secretions of which the beautiful web is designed, no better simile can be thought out for describing God's creation of the world. *The world and creatures stand to God as the body to the soul. From out of His body, from out of the shapeless Māyā He wills that these world should arise.* The intelligence and design apparent in creation is all His own and can no more be due to Māyā, than the beauty and design and judgment displayed in the web can that of the web itself. The material of the web was neither non-existent before nor after. And it cannot be said to be of the same nature as the spider's life-principle. So all this material cause of this world was neither non-existent before nor after and cannot be of the same nature as God's. But as in popular language we always identify the soul and body together, our poets and philosophers always sing of the identity of the worlds and God; though they at the same time take care to assert their difference. Even the insignificant spider has a purpose in making its web; but by denying the existence of the separate souls, Māyāvādi's would deny to God that He has any purpose in creating and resolving these world. cf. *Śvetāśvatara-Upaniṣat*, vi. 10. “May the One God who, spider-like, entwinds Himself with threads spun from Pradhāna, following His nature's law, may He bestow on us regression into Brahm.”

10.* You say that God manifests Himself in different bodies. If God, is so present, then why does He not manifest Himself when the body undergoes various avasthas, such as Svapna, Sushupti, &c., (or in dead bodies). If you explain, that it is so, as *manas* and other karaṇas are not active, then, it must be, that either God became non-intelligent at times, or with all His presence, the senses became dead.

11. You assert that Brahman is present in these bodies, without any attachment. Yet this Brahman, would not leave the body even when it becomes sinful and deceased by old age &c., and shudders at the very thought of such leaving! Though you are fully aware that your Brahman (soul) is attached, it is your vain hope that it be not so.

12.† You spoke of the beautiful beads strung on one string, and of these beads being different and yet resting on the same string. You are no doubt correct in comparing the different worlds to the beads and the one unchangeable God to the string. So the worlds change but God remains unchangeable; but that does away with your doctrine of *Abetha*.

13. Hear O, madman, who say that God is covered by avidyā and māyā in union with the body, and undergoes pleasures and pains, and yet at the same time assert that He has no attach-

* The Pūrvapakshi cites as an example the presense of Ākāś in different pots. To this, the following objections are taken. Why does Brahman leave the dead body? Even when Brahman is present, why do the senses become active and inactive? If the same Being is present in all bodies, why do you hate some people and love others? Why is one of different thinking from another? Why is one an atheist, and another a theist? Why does one undergo misery, when another undergoes pleasure? Is the person suffering in hell, the same as one entering Moksha? Are the King punishing, the felon punished, and their respective capacities the same?

† The Siddhānti accepts the simile, and no wonder, because the simile occurs in the *Gītā*—a non-māyāvāda work. "There is naught whatever, *higher* than I, O Dhanañjaya. All this is woven in me, as multitude of jewels on a string." (viii. 7).

ment, this only appears from your statement that the doctrine of non-attachment cannot be true. If not, why do you undergo pleasure and pains from attachment in actual life. If you say that this is only a *bhāvana* of the Jiva, then you must have really no shame to say that the Brahman has no attachment, and that the Supreme is past thought and speech, and that this Supreme Being is yourself.

14. If the Ātma fills each and every body entirely then it cannot undergo the *avastas*, and become inactive. If you say that it is not the Ātma but the *andaḥkaraṇas* that undergo the *avastas*, then where did your God who was present in the body hide Himself? If God was present, the *Karaṇas* could not become inactive. If you compare God's action on the *andaḥkaraṇas* to that of the magnet on a piece of iron, then the same analogy does not explain how the *andaḥkaraṇas* become inactive.

15. If we can see to-day a sun veiled by darkness, then may a Brahman exist veiled by ignorance mistaking its body and senses for itself. The statement that the soul having its ignorant covering, attains knowledge by clearly perceiving itself to be God, and enters moksha, where the soul becomes itself the only Sat, can only be ridiculous as it involves the proposition that the *amala* (Pure) God can, at the same time, be impure, to necessitate its removal.

16. Purity cannot become an accident of the Supreme Param. It is an eternal attribute of Him. You ascribe impurity to the chit (soul) derived from Brahman, and in consequence, you impute impurity to its cause, Brahman also. You do not understand the nature of the soul and *mala* and *karma* and *māyā* and their First Cause, the Supreme God. If you instance the analogy of fire latent before and now manifest in wood, this only applies to the case of body and soul, and implies duality.

17. When you speak of the self enjoying in the self, duality is clearly involved. If you say that you do not perceive yourself as the enjoyer, then the person enjoying himself is gone. If you say that Moksha is merely removal of ignorance, even then there will be sentience present. If you deny this sentience and say that

conscious sentience is only Māyā, then your Brahman itself can only be all Māyā and be therefore destructible.

18. Understand well the meaning of the Vedic Text '*Tattva-masi*' (Thou art that). Knowing well the distinction between yourself and the Supreme Cause, practice *Soham bhāvana*. To approach the feet of the Lord difficult to be thought of by the Gods, practice the beautiful Sādanas and attain Yoga and Jñāna.



Bhāskarāchārya's Statement.

PARIṆĀMAVĀDA.

1. Though agreeing with the Māyāvādi in regarding the Veda as Svayambu, yet he differs from him in regard to the end of the Veda, and postulates both *betham* and *abetham* of *Brahm*. This Philosophy we will expound herein.

2. It is Chit that evolves by Pariṇāma into this world and Jivas, so Sat (Brahm) is all. The Vedas declare the means whereby the bliss of Moksha can be secured. If these means are followed, the Jiva will lose his separateness and become One with Brahman. So the *Pariṇāmavādi* states.

Refutation of Pariṇāmavāda.

1. Brahman cannot become this world, as the same entity cannot become matter, and yet be separate from matter. If you instance the salt present in union with sea-water, even then, the nature of salt is quite distinct from the water and the subject cannot divide itself into subject and object. Why do you confuse yourself whose intelligence is so ponderable !

2. If you assert that this world forms only a fractional part of God, then this part becomes destroyed in time, and is reproduced from Māyā. If you say that it resolves into Brahman itself then this portion of Brahman becomes mere insentient matter only, by reason of this origination and dissolution. And as you yourself

evolve with this world, your intelligence aspiring to *soham* cannot itself be real and cannot but be insentient matter.

3.* You instanced the seed as the Brahm and the tree as the world. Then your describing God as Eternal and unchangeable cannot be true and your Brahm will change into insentient matter and die out again as such. Besides, when the seed develops into the tree, it has the support of the earth (for nourishment etc) but whence does your Brahman, derive support.

O you, who have become Brahman, will be ridiculed by the world as mad.

4. If you say that as from gold is produced all kinds of ornaments, so all this world is God, then it must follow that there must be a person who created this world and persons for whom this world was created, as we infer from your analogy, persons who made the gold ornaments and persons who wear them.

5.¶ The Jiva cannot reach the Heaven of Moksha, if its intelligence and volition die out. Yet you say, he can reach Brahman by losing his intelligence and volition. If this individual intelligence &c., die out, then there is nothing to unite with God. If without such annihilation, you can reach bliss, then why don't you enjoy it in this body, but instead, try to rid yourself of it and subject yourself to all sorts of mortification.

* The seed and the tree, gold and ornaments, sea and salt produced from sea are the familiar analogies of this school.

¶ Mūla or Root is here identified by our commentators with *Chitta* or Intellect, in which case what Mr. Davies says cannot be correct. He says 'The mental physiology of Kapila is imperfect. The 'intellect' (buddhi) merely represents sensational ideas in a complete form to the gaze of the soul and the soul never acts. It does not appear therefore how abstract ideas are formed or by what means a course of reasoning can be carried on. The Vedantists add a fourth faculty called *Chitta* the thinking or reasoning faculty." We are not sure also if he is correct in translating *buddhi* as intellect and *chitta* as reason. See pp. 48 and 49 *Śivajñānabodham* for our definition of these terms. *Purīśhtaka* comprise *Manas*, *Buddhi* and *Ahaṅkāra* and the five *tanmātra*, sound, sight, touch smell and taste. *Vikṛiti* are the gross elements and senses,—namely, five

elements, five organs of sense, the eye, the ear, the nose, the tongue and the skin ; the five organs of action (*Karmendriya*) the voice, the hands, the feet, the anus and the organs of generation. The *Sāṅkhya Kārika* gives a slightly different classification. Prakriti (mūla) is not produced. Prakriti in this sense is the Tamil word Pakuthi (பகுதி). That which is produced is Vikriti, same as Tamil (Vikuthi) (விகுதி). Mahat or Buddhi, and Ahaṅkāra and the 5 *tanmātras* are both Pakuthi, (பகுதி) as they are producing, and Vikuthi (விகுதி) as they are produced from Mūla Prakriti. The rest 16 are Vikuthi (விகுதி) only (including the 5 elements and 5 senses and 5 organs of action and manas). The five *tanmātras* are produced from Ahaṅkāra. So the number of tattvas (Prakriti) is variously given as 24 or 19 when we include the five *tanmātras* or omit them in the enumeration. Including Purusha, the total number is 25. The Siddhānta classification, as will be seen from the table printed in *Studies in Śaiva Siddhānta*, p. 35 accepts these 25 tattvas and postulates 11 more, c.f. *Vāyasanahitā*, Purva 25. Ch. 15.

“Sāṅkhya yoga prasiddhāni tavanyapi kanichit

Śiva sāstra prasiddhāni tatonyanyapi critnasah.”

Prakriti is called *Mūla* as it is the root of all the 24 tattvas, and as it is the first cause and is causeless, it is called *Param*. The Purīashtaka form the *Sūkshma Sarīra*. The gross body, *Stūla Sarīra* is formed of Manas, Buddhi, and Ahaṅkāra, 5 *tanmātras*, 5 senses, and 5 organs of action. Mūla Prakriti or Pradhāna is called Avyakta or unmanifested, and the rest of the tattvas are called Vyakta or manifest. The manifested or seen is Sat, and the unmanifested is Asat (unseen). The soul or *Purusha* or *Bumān* is unmanifested or Avyakta. Asat is explained as அப்பிர காசமாப் பிற்தல் or வினங்காமல் பிற்தல் or முனைத்திடாம by Saint Meykaṇḍan and Saint Aruj Nandi and that this is the original and true meaning and not unreal or non existent or illusory will be apparent from the learned note on ‘Sat and Asat’ from Mr. A. J. Davies, M. A., which we take the liberty to extract below. We stated elsewhere how this misreading and misunderstanding and incorrect translation have been the parent of so much confusion and tortuous reasoning. The phrase ‘Sat and Asat’ and ‘neither Sat nor Asat’ occurs very frequently and always in conjunction as a phrase in the *Gītā*, *Mahābhārata* and *Upanishats* and *Vedas*; and when it is said of God or Soul that it is ‘neither Sat nor Asat’ the meaning is intelligible enough if the phrase (Sat and Asat) means only Prakriti (both

unmanifest and manifest), but it is quite unmeaning if God is spoken of as neither existing nor non-existing, neither real nor unreal. The mistake consists in reading into these primitive words mistaken notions developed in quite medieval times. The original meaning is still preserved in popular language—when a man states what he saw with his own eyes and heard with his own ears, that is Sat and Satyam (truth) and the rest is not Satyam. A hearsay evidence might be as much of a truth by itself as a direct testimony, and yet the latter is alone truth, though a witness giving hearsay evidence is not a liar. The word Sat originally meaning seen and latterly meaning truth, and from truth to permanency, and the only thing permanent, thus it came to be applied to Soul, and God and as distinguished from them, Prakriti was called Asat, and when the word Sat has been more often confined to God, the word *Satasat* has been brought into use to mean Soul or Purusha. The same changes can be traced in other words also, as in the word *Ātma*, which beginning to mean mere life, living things, animals, living body, manas, soul and going up to God, has been latterly confined to mean Soul and God, and necessity arising to distinguish between these two 'Ātmas,' the word *Paramātma* and *Ātma* have come into use. In the Tamil language these last meanings have become fixed, *Ātma* meaning only Soul or Purusha and not God; and *Paramātma* meaning God; though owing to the recent Sanskrit revival, some thoughtless writers of Tamil are again trying to confuse these words. Vide—*Chūḍāmaṇi Nigamāḍi*.

“தெரிதரு முயிரேயாதன் தேதனன் பசுவேசுவன்,
அரியபுற் கனலேகூத்தன் அனுவியமானன் மூன்மா.”

NOTE—ON THE MEANING OF SAT AND ASAT.*

There is a general misunderstanding of these terms as used in the philosophy of the Hindus, especially in the system of Kapila. Sat is supposed to mean existence and Asat is therefore represented as its logical opposite, or, rather contradictory, the negation of being, or non-existence. Thus Dr. Muir writes “These ideas of entity and non-entity seem to have been familiar to the Vedic poets and we find it thus declared (R. V. X. 72, 2. 2.), that in the beginning non-entity was the source of

* Extracted from “The Hindu Philosophy” by J. A. DAVIES, M.A., M.B.A.S., Turbuer's Oriental series.

entity. 'In the earliest age of the Gods entity sprang from non-entity; in the first age of the gods entity sprang from non-entity (asat).' In the *Atharva Veda* (X. 7. 10.) it is said that both non-entity and entity exist within the god Skambha, and in V. 25. of the same hymn, powerful indeed are those gods who sprang from non-entity. Men say that that non-entity is once the highest member of Skambha.' The *Taittiriya Upanishat* also (P-99), quotes a verse to the effect: 'This was at first non-entity. From that sprang entity (Sat)'; and in a note he adds, "This phrase is also applied to Agni in R. V. X. 5. 7, where it is said that that god, being 'a thing both Asat, non-existent (i. e., unmanifested), and Sat, existent (i. e., in a latent state or in essence), in the highest heaven, in the creation of Daksha and in the womb of Aditi, became in a former age the first boon of our ceremonial, and is both a bull and a cow." (Progress of the Vedic Religion, Journal A. S. 1865, P. 347). So also Professor Max Muller writes "Some of the ancient sages, after having arrived at the idea of Avyakrita undeveloped, went even beyond, and instead of the Sat or *To on*, they postulated an Asat, *To my on* as the beginning of all things. Thus we read in the *Chhândogya Upanishat*, "And some say in the beginning there was Asat (not being) alone, without a second: and from this Asat might the Sat be born'" (Sans. Literature, P. 324). There is occasionally some confusion in the minds of Hindu writers, especially the later ones, about the meaning of Sat and Asat; but, with Kapila and his exponents, Sat denotes the existence of things in the manifold forms of the external world, the *Daseyn* of Hegel, the *Natura naturata* of Spinoza, and Asat is the opposite of this or the formless Prakriti, the mind-matter from which all formal existence has sprung. Sat corresponds in each separate form to the "being-this" of Hegel, and Kapila argues, as the German philosopher, that "by virtue of its predicate of merely being this, every something, is a finite," and therefore it is an effect because otherwise we could only conceive it as absolute being, and therefore unlimited. Soul was something different from both. So in the *Satapatha Brâhmaṇa* (X. 5. 3, 1.) it is beginning this universe was, as it were, and was not, as it were. Then it was only that mind. Wherefore it has been declared by the rishi, 'There was then neither non-entity (asat) nor entity (sat); for mind was, as it were, neither entity nor non-entity.' The meaning is that mind is neither the primal matter (Prakriti), (which Kapila assumed to be the source of all formal existence), nor the sum of existing things. The Vedantins taught that this primal matter was the

Śakti, or productive energy of Brahma. So says Śaṅkara Āchārya "We (Vedāntins) consider that this primordial state of the world is dependent upon the Supreme Deity, (Paramesvara), and not self-dependent. And this state to which we refer must of necessity be assumed, as it is essential; for without it, the creative action of Supreme Deity could not be accomplished, since if he were destitute of his Śakti, any activity on his part would be inconceivable." (Comm. on the Brahma Sūtras. Muir's Sans. Texts. IV. 164). The full development of the Vedāntin's doctrine made the external world to be only māyā, illusion. There is nearly neither Sat nor Asat, but the Supreme Spirit is absolutely the All. Nature is only the projection of the One, or, as Hegel thought, for he was essentially a Vedāntin. "The idea in its externality, in having fallen from itself into a without in time and space;" but this is only a manifestation of the Absolute "The Absolute, the being-thinking (the ultimate synthesis of existence and thought, of object and subject), passes through the three periods, and manifests itself as idea in and for itself, (thinking); secondly in its being otherwise, or in objectiveness and externality, (nature); thirdly as the idea which from its externality, has returned itself, (mind)." (Chalybaud's Hist of Spec. Phil. Eng. ed. P. 362.) As Mr. Morrel has expounded his views and correctly, I may add, "With him God is not a person, but personality itself, i. e., the universal personality which realizes itself in every human consciousness, as so many separate thoughts of one eternal mind.....God is with him, the whole process of thought, combining in itself the objective movement as seen in Nature with the subjective as seen in logic, and fully realizing itself only in the universal, spirit of humanity." (Mod. Phil. II, 189). Pure Vedāntism? though Hegel, if he were alive, would protest, against such a statement. *But Kapila, was not a Vedāntin. With him, the aggregate, of existing things, and each separate existence, (Sat), and the formless Prakṛiti from which they issued (Asat), were objectively real and eternally distinct from Soul, though both Soul and Prakṛiti are eternal and uncaused. Dr. Muir, however, refers to the commentators on the R̥g-Veda, who explain Asat as meaning "an undeveloped state" and adds that if we accept this statement, there will be no contradiction. Asat does not mean simply an undeveloped state but the state of pure or formless existence of the primal substance from which all forms have sprung. It is clear, however that if Asat means, an undeveloped state then Sat must mean, not the essence of anything, but a developed state, the development of the existing*

world as Kapila uses it. The writer of the Vedic hymn (R. V. X. 57), meant to say that Agni was Asat, but, became Sat in the birth. (Janman), of Daksha and in the womb of Aditi. It is clear also that Kapila, in this part of his system, incorporated, an older theory, in which Asat denoted, at least the undeveloped state from which existing things have been developed. Sat was the whole of existent things. In Rig-Veda. I. 96, 7, Agni is called Sat as gopa, the guardian of that which has a present being. There is also the germ of another part of his system in a hymn of this Veda. (X. 129). "There was then neither Asat nor Sat." There was only the one Supreme Spirit dwelling in self-existence. "Desire, then, in the beginning, arose in It, which was the earliest germ of mind, and wise men there beheld in their heart, not being ignorant, that this is the bond between Asat and Sat." In the system of Kapila, it is an unconscious impulse on the part of Prakriti, of instinctive desire to set the soul free from matter which causes the emanation of Prakriti into the manifold forms of developed life (Sat). This latter was in Kapila's view, an effect, because developed, and implying therefore a developing cause.



The Nirishvara Sāṅkhya System.

Prakriti divides itself into Mūla Purīashtaka and Vikriti; and Sthūla, Sūkshma and Param. The Puruṣa evolving in conjunction with the evolution of the worlds and bodies fancies he is one with them and when he understands from attaining wisdom that he is different from Prakriti he attains Moksha. So the Nirishvara Sāṅkhya states.

Refutation of Nirishvara Sāṅkhya.

1. If the Puruṣa's intelligence is pure, Prakriti cannot envelope it. As such, even after Moksha he will become covered again. As we cannot get rid of the evil effects of Prakriti by perceiving them to be evil without the aid of the Supreme Intelligence (Parāśakti or Divine Aruḥ), he can never attain Moksha. To the Pure Being (God), there is no veiling by Mūlaprakriti.

2. When the Puruṣa is united to Prakriti, the Puruṣa's intelligence becomes cleared up a little and with this, it guides the

dark Prakriti and eats the fruits thereof, as does the lame man seated on the back of the blind man guides the latter, so the Purusha is not the Lord (God). He who unites both and actuates their intelligence and activity is no other than the *Ninmala* (Hara).

3. The Pursha is not *self-luminous*. Prakriti is insentient. Know that there is a First Cause who evolves these two. If mukti is attained by knowledge (that you are not prakriti), no, you cannot get it by such knowledge. For removing the bondage, the help of the person who brought about the union is required. This bondage will be removed by the Grace of God. By following the fourfold path of Chariya, &c., secure the Grace of the *Ninmala* God, and remove your physical bondage.



CHAPTER VI.

PANCHARATRI'S STATEMENT.

Note.—[It may be distinctly understood that we do not want to open any sectarian controversy on the subject matter of this chapter. We would fain have omitted it altogether but it would spoil the completeness of the work under translation. This chapter closes the *Parāpaksha*, and God willing, we would enter on the colossal work, comprising the *Sufaksham* of Siddhiar.]

1. *Māyan* (Vishṇu) who is the Beginning, the Formless, the Indivisible, the Omnipresent and the Wisdom-Light, took a form of his own free will, and from out of his just grace, slept in the midst of the vast ocean and gave out the Pāncharātra Āgamas ; so begins the Pāncharātri his statement.

2. Producing Brahma from his navel and creating the worlds through him, and creating Hara to destroy these worlds, and becoming Himself the Protector for such worlds, He is thus the author of creation, destruction and protection.

3. The Pāncharātri states further that his Lord out of His great mercy incarnated in this world as the Fish, the Tortoise, the Boar, the Man-Lion, and the Vāmana, Parasurāma, Rāma and Balarāma and Krishṇa and will incarnate still as Kalki, and He is the God of Gods also.

4. Our Lord had borne the seven seas in his gill, (as the Fish) and the great mountain on his back (as the Tortoise) and discovered the earth which became submerged, (as the Boar), and split the body of Hiraṇya (as the Lion), and measured the three worlds (as Vamana) and became the king of kings (as the three Rāmās) and had thus protected the earth by destroying the wiles of the Asuras. He will even become the Horse in future.

5. When that elephant was caught between the teeth of the crocodile and was unable to get home and cried out 'O my father my Lord, O the first cause,' who else but our Lord whom we worship for our salvation, ran with rapid strides to his help and killed the fierce crocodile and gave Moksha to the elephant.

6. Our Lord of illusive powers churned the ocean and distributed the ambrosia to the Devas, destroyed the evil doing Asuras and protected the worlds, and gave out the true meaning of all the Śāstras to his Bhaktas out of His grace, and thus became Supreme.

7. Our Māyan is himself the Māyā, himself the Jiva, himself the product of Māyā, himself the Māyā that binds the mortals; and this Māyā *bandham* cannot vanish except by his aid. Full of this conviction, if a man worships Māyan, his Māyā will vanish, and he will be taken into the Vaiguntam by Māyan.

Refutation of Pancharatri.

1. If he was the Beginning, this beginning will have an end. So the Vedas say he has *neither* beginning nor end. If he is Light and Wisdom, then he cannot unite with Māyā (darkness). If his body is formed of indestructible Intelligence, then it cannot be formed of the Sapta-Dātu.

2. That he possessed the elements of the human body (such as flesh, blood, &c.) is evidenced from the episode of Sankara going and begging for sacrificial food. When Viṣṇu opened out his head, was it not his blood that flowed out and from loss of which he fainted and fell down. Our Lord raised him from his fit, and he who slept on the waters walked behind Him.

3. If Hari can assume form of his mere will, then why did he not make good his own head, on that day when he went to eat at the great sacrifice, and lost his head by the fearful act of Virabhadra. At the entreaty of his devotees, our Lord gave back Nārāyaṇa his head.

4. You said that Māl (Viṣṇu) gave out the Vedas and explained their meaning. Who but our Lord, taught the great truths from under the Banyan tree, when the whole world lay confused through ignorance of the Vedas. He it was who is the real author of the Vedas.

5. You said that Hari begot Ayan (Brahma). He was not able to create the (fifth) head of Brahma nipped off by Rudra.

And is it not therefore false to assert that this Brahma begot Rudra. Understand therefore without mistake that all are Śiva's acts.

6. You assert that he is God and incarnated of his own will to protect the world, him who was born like ordinary mortals from the wombs of a few individuals ! The Lotus-born Brahma unable to create, prayed to Hara, and the Lord of the Vedas burst forth from Brahma's forehead and taught him the act of creation.

7. As Nārāyaṇa begot Brahma and Brahma created Nārāyaṇa so each is the cause of the other. That the first cause of both is the Lord who cleaved the body of the elephant-Asura, is asserted by the Veda. As such indeed, Viṣṇu and Brahma became merged on either side of Hara.

8. You said that the world is destroyed by the *fiat* of Hari. But he cannot stay his own destruction which comes at the end of time; and the Relics of Viṣṇu's frequent deaths, are worn by Rudra. So too is destroyed the assertion that by the *fiat* of Hari every-thing is destroyed. The Destroying Śiva, it is He, who also creates and developes the world.

9. You stated that Māyan protected the three worlds. He, to cleave the body of *Jalandara* of whom he was afraid, prayed to our Lord for the Discus, and on obtaining it, he killed the Asuras, and protected the world; and this episode is well-known everywhere. As such Sankara it is, that protects.

10. When Māl assuming the form of a fish carried the seven seas in its gill and threatened the whole world with destruction, presuming that he was the Lord of *Samharam*, the Lord of the trident speared the fish and severing the gill and eyes, put them on the trident as an ornament.

11. When Viṣṇu assuming the form of the tortoise bore the mountain Meru as a supporting piece of rock he became puffed with pride, and asserted that he was the support of the whole world. And the devas kept silent without supporting or repudiating his claim. Hara, looking on, broke the tortoise open, and put on the shell as an ornament.

12. As the Boar, he cleaved through the seven worlds and bore them on his tusks, and put himself forward as the only

Adorable Light of the world. Then did the Lord who delights to dance in the Burial ground, tear out the boar's tusk, felling him down.

13. When Hiranya asked if Viṣṇu was in that pillar and struck it with his foot, Viṣṇu appeared as the man-lion and catching him cleaved his body and assumed the God. Then did Hara appear as the *Sarabha* Bird and subdue the man-lion.

14. Begging for alms, and obtaining the three feet of earth, and taking the Heavens also, he took a mean advantage and imprisoned the giver Mahā Bali. Such as he, cannot be the Lord. They are not the best of men who injure their benefactors.

15. You would make him as the Lord of Māyā, him who not knowing the illusive deer as a deceitful creature, was caught in the toils of the Rākshasa and thus lost his wife. Becoming bewildered (from the loss of his wife), he went and killed the Rākshasa and to purge himself of the sin of killing, worshipped the divine Father (at Rāmesvaram).

16. Parasu Rama, a devotee of Paramesvara, conquered all the race of kings, and for freedom from the consequent sins, he again performed austere penance and worshipped Paramesvara. Bala Rāma again stood in Yogic contemplation by meditation of Uma's Lord, adored by the whole world.

17*. When Maharishi Upamanyu bestowed his gracious look on Vāsudeva (Kriṣṇa) and touched his head with his hand and made him a vassal of Paramesvara, do you know that the said Vāsudeva dedicated his body and soul and wealth to the service of his teacher and fell down and worshipped him.

18. You said that as a horse (Kalki) Viṣṇu will become incarnate in the future. If he does, we do not know what will befall him from our Īśa. You have learnt what happened during the previous *avatāra*. Nothing but the glory of the Lord whose crown is adorned with *konrai* (cassia) flowers did shine everywhere.

* The Anucāsana Parva of Mahabārat gives the full account of Lord Krishna's initiation.

19*. Simply because the elephant cried out ‘O First Cause,’ should God Vishṇu be held therefore as such. When any one cries out “justice! justice! O king,” does the King himself run up to him. This act of the Lord of Protection is like that of the City Magistrate who renders justice.

20. Besides, the elephant was a vassal of Vishṇu, and if it called its master ‘Ādimūlam,’ the latter does not thereby become so. For instance, your own slave calls you ‘my Lord,’ and hence you are not to compare yourself to your Lord Vishṇu.

21.† You said the Devas partook the ambrosia by the aid of Vishṇu who swallowed the earth. When the fearful poison arose from the sea, and Vishṇu and other gods fled to the supreme king and cried “Save us O Lord from this untimely death”, then if the Supreme Paśupati did not swallow the poison, how could the gods have partaken of the ambrosia?

22. When Vishṇu fled from fear of the Asura, *Sūra Padma*, the latter was killed by God Kumara, the Son; Asura Thāruka was killed by Śakti Kālī; the three forts of the Asuras were burnt down and Jalandhra was smashed. Did not Īśvara protect the world by all these mercies?

23.‡ When Pārtha (Arjuna) seated on the car saw the assembled hosts and all of them his kinsmen and he refused to slay them with his sharp arrows and reign as king after their death, the wily words uttered by Vishṇu to induce him to fight, you accept as your high authority. Why don’t you also accept the words of the Buddha Avatār of Vishṇu, propagated for the conquest of the Tiripura Asuras.

* Both derive their power from a Superior Power, which to all appearance is invisible and inscrutable and latent: but the moment the inferior power begins to misuse or abuse its authority, then will the Power of the King and Master be brought into certain play.

† This story is given in Vālmiki’s Rāmāyana. This story is the aptest illustration of the nature of the supreme being as defined in the Kural “வேண்டுதல வேண்டாமையிலான்.”

‡ God Vishṇu is said to have taught Buddhism to the Tirupura asuras, to prepare them for their defeat, on the principle laid down by the

24*. Māyā cannot become souls; nor souls māyā. Mayan cannot become these last nor they, Him. These padarthas, Pāśa, Paśu and Pathi are eternal. He being omnipresent. He appears as the Ali in all; (and cannot become these).

25.† When the pure Āgamas assert that mukti is obtained by the soul ridding itself of its Pāśa and uniting itself to the Pathi, and when you would senseless say that your Immaculate Viṣṇu will become the ignorant soul, will not the wise feel ashamed and leave this confounded theory to yourself.

26. When Brahma and Viṣṇu fought for each others' superiority as the Supreme Brahman, and the Supreme looked on and stood in their midst as a Pillar of flaming fire, He was not understood by the fighting Gods. Such Viṣṇu you say is the Supreme !

27. He cannot be God who in his fight with the Maharishi Dadīchi was vanquished by the latter,

Mahabhārat "The man for whom the gods are preparing defeat, is deprived by them of understanding; he sees everything pervertedly." Dr. Muir also quotes the parallel lines from Latin and greek.

"God deprives of reason those whom he wishes to destroy." But when the God brings evil upon a man, he first injures his understanding and he cites from the Bible also passages containing the same sentiment.

* It is this nature of the union of souls and matter and God that people would not understand. This union is advaita and is not dualistic nor external and internal nor Paripāma nor Vivarta. Have any of the schools of modern Hinduism compared the simile of vowels and consonants postulated by the Siddhānta, with the similes of rope and snake, gold and ornaments &c. &c. Everything is in Him and He is in everything. God is immanent in all nature and yet he is beyond all. Light is in darkness and yet beyond it too. God has no opposite. In his Presence everything else is naught "ஒன்று நீயல்லையன்றி பொன்றில்லை" Says Saint Māṇickavāchaka. In this single sentence is exhibited the Highest Doctrine of Pure Monism of Advaita.

† The novel doctrine sometimes broached is that the so-called God though clothed with three guṇas (the substance of Prakṛiti) as any other mortal is, is not contaminated by it. The Purāṇic traditions we possess of these Gods only prove the contrary.

28. He cannot be God who was punished by the Rishi Dūrvāsa ; and from the scar left on his chest, is he not called *Tirumarumārbhan*, 'He with the scar in his chest'?

29. When Maharishi Brigu found marks of violence left on his wife's body by *Māl*, and swore on the strength of his true allegiance to Īśa, that such a violator of women's chastity should undergo ten evil births, *Mal* fell down shuddering.

30. When in fear of this curse, he prayed to the Supreme (Para) the latter appeared and comforted him and asked him what he wanted and when he preferred his prayer that he should be rid of Bhrigu's curse, the Lord replied that Bhrigu was his Bhakta; and when he further prayed that he should be redeemed at every one of his births, the Lord of the world promised to do so.

31.* He cannot be the *Ninmala* God who bound by the curse of Bhrigu was born ten times, and endured sorrow and pain. As such, be assured Hari cannot be divine. Be advised and worship the lotus feet of the Blue-throated God of gods.



* The unfortunate part of it is, that in such an orthodox and philosophic Vaishṇava treatise as the *Tatvatrayam*, the truth of this story is accepted; and the explanation offered that the God only *sought* this curse as an excuse to be born and to do good, certainly cannot commend itself to the intelligent.

BOOK THE THIRD.

SUPAKSHA.

With earnest prayers to the Supreme Śivam to give us strength and light, we proceed to translate the *Supaksham* of Śivajñāna Siddhiyār, a work by far unparalleled for the lucidity of its thought and felicity of its expression, and closeness of its reasoning. Our Puṇḍits fall shy generally of Śivajñānabotham, but this work is more popular with them; and its words and phrases thoroughly permeate their speeches and writings, and one feels so far quite at home in Siddhiyār when one takes it up, after an acquaintance with the writings and speeches of our Puṇḍits. The verses are flowing whether long or short, and there is very fine rhythm about them, and we recommend our readers to read them even along with our translation, and familirize themselves with the expressions and the technicalities so to assimilate them much more into their thought and life than otherwise.

Our achariar begins his work as usual with an invocation to the Supreme and a perface.



INVOCATION.

TO THE SUPREME.

1. He, who has no beginning, middle and end, the Infinite Light, Love and Intelligence, the Consort of the Mother of the world-clusters, the Principal Gem in the crown of the Devas, who praised by the world, with the hanging coral braids, adorned with the half moon, dances in the arena of the spreading Light (chitakāś); His pollen-covered Lotus Feet, I will make my crown, and let my unchanging love grow towards Him.

2. Let me place on my head, the feet of Śiva who stands as the goal of each of the six forms of Religion, who stands in the special Forms conceived by the various internal schools of Śaiva Religion, and yet stands beyond all conception as set forth in the Vedas and Āgamas (according to the Ideal of the Siddhānta Śaivism), and fills all intelligences with his Love, and becomes my Heavenly Father and Mother, and fills inseparably one and all.

In the above *Mangala* Verse, the author sums up the substance of all his teachings for the elucidation of which the student is requested to look up Śivajñānasvāmī's commentary.

ŚAKTI.

3. She, who becomes manifest as Īśa's Supreme Will, and Power, Jñāna, and Love, working for the origination, sustentation and resolution of these worlds; and who assuming both Rūpa, and Arūpa and Rūpārūpa becomes God's Supreme Consort, these worlds and their contents; who, giving birth to all forms of life, and making them eat their fruit in the respective worlds, destroys their bodies in due time; She, my Mother seats Herself in Majesty with our Father in the hearts of the Sinless Devotees. Her gracious Feet, let me place on my head.

GAṆEŚA.

4. For the completion of this my work in Tamil verse without any obstacle or blemish, I praise with love and fervour the lotus Feet of the Elephant-God Gaṇeśa who, begotten by the Omnipresent Light and His Mountain Wife, has five hands, four shoulders, three eyes, two feet, and a long tusk and a big belly.

SUBRAMANYA.

5. The gracious Infant Guru, who taught the import of the rare Vedas and Āgamas, Aṅgas and Śāstras to Agastya; the Muni of Vedic Munis, The Deva of Devas, the loving Child of Śiva, the God of the Yogis; the Hero of victorious Heroes, Skanda, who gives liberation from the bond of births to those who worship Him incessantly with flowers of holiness and water of purity; His Twin Feet let me plant on my heart and on my head.

ST. MEYKAṆḌA DEVA.

6. The gracious Sun, which shinning on this universe, opened the lotus-bud of the human hearts, on the opening of which, the bees of the ancient Vedic hymns hummed aloud, the fresh honey (of love) gushed out and the fragrance of Śivam spread forth; He, Meykaṇḍa Deva, who lived in Tiruveṇṇainallūr, surrounded by groves in full bloom, the great Śaivite Teacher, His Goden Feet which outrivals the lotus, resting on my head, I shall ever worship.

The imagery in this verse is simply exquisite.

PREFACE.

7. My attempt to declare the knowledge of the Supreme, who was imperceptible to the Gods and the Vedas, and in the presence of the Lord's devotees who have no infirmity except that of clinging to the Feet of the Lord, after knowing in truth the substance of the Vedas and Āgamas and other books of knowledge, is like that of the water standing under the hoof of the cow braving itself out for comparison with the roaring and spreading flood of the seven seas when brought together.

8. Men and women of this world dote over the unmeaning babblings of their darling children, and fondle them ever so much as their greatest treasure. Indeed, the learned, also, out of their gracious regard for me will not notice the faults in my verse.

9. My attempt to describe the Feet of Him, who could not be understood by the Vedas, Viṣṇu, and Brahma, by the mind and speech, and by argumentation, will surely excite the laughter of the learned.

10. Nevertheless, it is possible by the Grace of God, to know Him by the teachings contained in the Āgamas, and also by proper argumentation, and to perceive Him in our heart by Jñāna-Sādāna, our doubt having vanished, and to get the darkness of Māyā removed, and to dwell in the company of the Holy.

11. As different ways lead to the same town, so will the various religions taught in the Āgamas given out by God who is

self-luminous lead to the same truth. But those, who listen to the inconsistent sayings of people who are led by their own self conceit and not by God's revelation will fall into the depths of the sea, though seeking to reach the heights of Mount Mēru.

12. Leaving those who have attained to the Highest knowledge, and those who are incapable of any, I write this work for those who are in search of a way for reaching the truth, from the instruction imparted to me by my teacher by means of his Śivajñānabotham, derived in succession from Sanatkumāra, Nandi and Parameśvara; and I call my work Śivajñāna Siddhi.

13. Those Devotees of the Lord who worship Him in this birth, owing to the strength of their previous attainments in other births, will be led to the Purest Seat by the Lord Himself. To others only who desire to seek the goal by the reading of books, do I undertake to show the path of reaching His Lotus Feet.

14. Let me here expound the nature of the Parameśvara, and the books revealed by Him, the substance of Logic, and the things discoverable by its methods, and the sādāna to be pursued by the truthseeker, the nature of both the Bound and Freed condition of Souls, after removing, by question and answers, the false doubts and misgivings induced like a mirage by the various sectarians, and thus try to arrive at clear truth.

15. Let me here expound the truths of Śaiva Siddhānta, following as my chief guide the work of Meykaṇḍa Deva, who, out of mercy, adorned my head with his twin feet and placed the knowledge the True Self in my heart, and thus plucked me from the sea of human births and suffering.



SŪTRA I.

1. All the worlds that are denoted by the words he, she, and it, originate, and are sustained and are resolved into its primal condition. Hence, a First cause that can effect these changes is necessitated. This resolution is effected by the author of *Sambhāram*. He reproduces these worlds, (for the benefit of the eternally bound souls) as He is the eternally Free, and Intelligent Sat. Hence the First Cause is Hara.

Adhikarana I.

THE UNIVERSE UNDERGOES CHANGE.

2. If the *Lokāyita* could say that this universe undergoes neither creation nor destruction and that it is eternally permanent, then I need no deductive and inductive proof to refute him, as even our own observation shows the origination and destruction of every component part of this universe.

IT NEEDS A FIRST CAUSE.

3. If it be said that it is by nature that the universe undergoes change, then what undergoes change cannot be natural. If it be said that it changes because its nature is so, then except as changing, there is no such thing as nature. The argument that the four elements constitute nature and these undergo change implies a First Cause who brings about such change of condition, as the object-universe is inert.

1. This sūtra is divided into three adhikaraṇas; up to the end of the second sentence is the first. The third and fourth sentences relates to the second adhikaraṇa; and the last sentence deals with the third adhikaraṇa; verses 2 to 28 relate to the first, verses 29 to 59 to the second and 60 to 70 to the third adhikaraṇa.

2. In the *Parapaksha*, the views of other schools were considered and criticized. In the *Supaksha*, the *Siddhānta* is stated and the objections met.

4. Of the four elements, air produces the other three from itself; fire destroys other elements; water contains them all and so on; and as such, these elements themselves produce and resolve each from and into the other; and consequently no First cause is necessary. If this be your argument it is faulty; as all these elements undergo evolution and resolution together, and a First Cause which has neither a beginning nor an end is accordingly required.

KSHAṆA BHAṆGA NO EXPLANATION.

5. If the argument is that as all things arise by *Kshaṇa Bhaṅga*, and from the previous attachment, no First cause is necessary, then you should say whether the birth is of things existent or non-existent. Non-existent will never come into being, and the existent need not come into being. Then it must be what is neither or *Anirvachana* (as argued by the Mādhyamika).

EVERY EFFECT IS PRODUCED FROM A CAUSE.

6. (Even this argument is faulty) as, if it is only existent, it will come into being; otherwise it will never come into being, and no origination of the universe is possible. The truth is that effects are produced from causes, as the potter produces the pot &c., from the clay, but could not produce cloth &c., from the same cause.

THE EFFECT IS IDENTICAL WITH THE CAUSE.

7. If it be asserted, that the same thing is both existent and non-existent and that no efficient cause is required, it must stand to reason that no one thing can possess such contradictory qualities. If the cause is said to exist, and the effect not be existent in the cause, this is also incorrect as the effect is really existent in the cause (being identical), and the change necessitates an efficient First cause.

4. Verses 2 to 4 refute the Chārvāka's position.
5. This refutes Sautrāntika Buddha,
6. This refutes the Mādhyamika Buddha's position.
7. This meets the Jaina objection.

THE WORLD HAS AN END.

8. The birth and death of the body is seen, but we do not see the end of the world; how do you conclude that the world has also end, (says the Pūrva Mīmāṃsaka). We reply that this is possible as this illusive world is evolved in succession from Ākāś, and other elements and is resolved in return.

THE WHOLE AND NOT MERELY A PORTION IS RESOLVED.

9. If it be said, that only a portion of this universe is destroyed and a portion re formed and that the whole is neither produced nor destroyed all at one time, No. The universe, as a whole, in due time, is destroyed and reproduced, as the seeds produced in the autumn are destroyed in the hot season.

TIME IS NO FIRST CAUSE.

10. If it be said that it is Time that produces these changes and is the only God, No; Time is in itself inert and non-intelligent. Though it is true, we find Time producing changes, it is because, God as the Efficient Cause actuates Time which is the instrumental cause.

PARAMĀṆU ARE NOT THE PRIMAL CAUSE.

11. If it be said that the atoms reproduce themselves as the universe, after the primal resolution, with the aid of karma, No; because karma and these atoms are said to be inert and *Jadā*. Besides, these themselves undergo resolution at the final destruction of the world.

THEY ARE PRODUCED FROM MĀYĀ.

12. If it be said, that if the atoms as cause are destroyed, the universe itself could not originate, No; from the cause Māyā, the universe could be produced. The objection that we do not

8 to 10. These three verses meet the objections of the Pūrva Mīmāṃsa school.

11. This argument is common to the schools of Sautrāntika, Vaibhāshika, Ājivaka and Nyāya and Vaiśeṣika.

12 to 14. These continue the argument and show that Māyā is the undifferentiated cosmic material cause, and atoms are only the differentiated cosmic matter and effect.

see Māyā but only the atoms, is met by the fact that these atoms are the visible product of the imperceptible Māyā.

PARAMĀNU ARE PRODUCTS.

13. If it be asked how the atoms can be called a product and not a cause, we find it so by its having form and parts; and all products like a pot which has form and parts are seen to be destructible. Therefore it is the indestructible Māyā that produces these atoms with form and parts.

MĀYĀ IS THE PRIMAL MATERIAL CAUSE.

14. The wise declare that the world evolves from Māyā, and the common people also can point out that in the seed, the tree and branches &c., are contained in a subtle condition, and otherwise, they wont be produced; and these words you have forgotten. Understand therefore that Māyā is the material cause.

OUT OF NOTHING NOTHING COMES.

15. If you deny that the world is produced from and resolved into a cause, Māyā, then you will be asserting the existence of hare's horns. If you again object by saying that it will be true if the dead leaves of a tree will go back into the tree and come out again as fresh leaves, our reply is that when these leaves are reduced to the primal condition, by time and other causes,* they will again come out as fresh leaves.

THE UNIVERSE IS ETERNAL IN ITS CAUSE.

16. As the world is produced as an effect from a cause, and as both effect and cause are real, the world also may be said to be eternal and indestructible. But as a Supreme God creates and destroys it at stated periods, this world may said to have a

15. This meets the arguments of the *Sūnyavādi*, who denies a Primal cause like māyā for the world.

* Mr. Conn points out in his *Story of the Germs*, that but for the action of Bacteria, which reduces all dead animals and plants into a condition fit for being assimilated as food by plants, the world will be fully stocked with dead things and quite uninhabitable.

16. The definitions and distinctions drawn *herein* have to be fully borne in mind. And it will explain why even in Siddhānta works like

beginning and to be destructible, on account of the change of condition it undergoes.

MĀYĀ CANNOT EVOLVE BY ITSELF NOR BY PURUSHA BUT BY GOD.

17. If you object that Māyā does not require any other creator for its undergoing evolution, Hear then. The universe appears as the work of an intelligent Being. The Purusha (soul) though intelligent is not conscious unless when in conjunction with the body and senses; and Māyā appears as the material cause of such body and senses; and Māyā is not conscious and as such non-intelligent. Hence, the One God (who is self-dependent and intelligent) is necessitated for creating these worlds out of Māyā.

CAUSES ARE OF THREE KINDS.

18. Causes are of three kinds; the material cause, the instrumental cause, and the efficient cause. Taking an illustration, the clay is the material cause, the wheel is the instrumental cause, and the potter is the efficient cause. Similarly, the Lord, like the potter, creates the worlds from Māyā as the material cause, with the aid of His Śakti as the instrumental cause.

DIVISIONS OF MATERIAL CAUSE OR MĀYĀ.

19. From Vindhu, Māyā is evolved, and from the latter Avyaktam is evolved. From the first, the four *Vāchs*, Vaikari Tāyumānavar the world is said to be false, illusive and ephemeral &c. They all refer to the changeability and unstability of the world and the worldly pleasures.

The last line in the Tamil Verse has to be read with the one which follows and hence its translation is omitted here. The last 6 stanzas establish the principle of "Ex nihilo, nihil fit" "Out of nothing, nothing comes," which is called "சுறளரியவாதம்" Satkāryavādam, a doctrine peculiar to the Sāṅkhyas and Siddhāntis; and it conflicts with Vivarta-vāda, though the Vedānta-sūtras especially lay stress on Satkārya vāda.

18. The material cause is called in Tamil *muthal* or First and in Sanskrit, Upādāna; the instrumental cause is *Tuṇai* or Sahakāri; and efficient cause is Nimitta. This and last verse meet the Sāṅkhyan objections.

19. The reader's attention is drawn to the distinctions here drawn and what follows. And the table of Tatvas printed in p. 244 Vol. I, S.D. may

&c., are evolved. From Māyā, *Rāgam* &c., are produced. From Mūlaprakṛiti, the three *guṇas* are generated. And these undergo evolution in the Presence of Śiva-Sat.

VAIKARI VĀCH DEFINED.

20. *Vaikari Vāch* is the power which is felt in the ear as sound, full of meaning, and understood so by the understanding.

be also referred to usefully. But the terms are used variously. The first Śuddha Māyā is also called *Mahā Māyā* and *Kuṇḍala* and *Kuṇḍalini*, and even as *Śakti* and *Vindhu*. The four Vāchs that are generated from this are, *Sūkṣma* or *Para* or *Nūḍha*, *Paiśanti*, *Madhyama* and *Vaiḥari*. The second Māyā is called *Aśuddhamāyā*, but in reference to the still grosser one, Mūlaprakṛiti, it is called *Śuddhāśuddha Māyā*. The tatvas which generate from this are *Niyati*, *Kālam*, *Kala* and *Rāga* and *Vidyā* and they form the body of the Nirguṇa souls or *Pralayā Kalars*. The last kind of Māyā, is variously called Mūla-prakṛiti Prakṛiti, Pradhāna, Avyakta, Mahat or Mahān, and its essence are the three guṇas, Satva, Rajas and Tamas. A more elaborate table of tatvas containing greater details with references in the Vedas, Upanishats &c. for the various tatvas included in the Siddhānta has been published by Śrī Kāśivāsi Sentināthier which will afford greater help to the student in understanding these details.

This māyā śakti of God is not Abhinna or Samavāya but it is Bhinna śakti, called also Parigraha-śakti.

God does not undergo any weariness or trouble in creating these worlds, and the evolution takes place as the lotus undergoes all the various processes of evolution in the presence of the sun, its light and heat.

It will be noticed how this division of māyā is special to Śaiva Siddhānta. The third class of māyā, namely, Mūlaprakṛiti or gross māyā is alone recognized by all other Hindu schools comprising the twenty-four tatvas. The Higher Powers of māyā comprising the eleven higher tatvas are not known to these systems. Though some have tried to assert that the higher tatvas could be comprised under the lower. These three divisions correspond to the three divisions of *adhvas* themselves, called Śuddha, Miśrama, and Aśuddha *adhvas*, and to the three classes of souls called Vijñānakalar, Pralayākalar and Sakalar, who get their material bodies from these three classes of māyā and *adhvas* respectively. The Texts from the Upanishats, Āgamas etc., in which these higher tatvas and *adhvas* are mentioned, will be added in an appendix to this volume.

This Vāch is caused and influenced by the bodily *Udāna-vāyu* and by the *Prāṇa-vāyu* in forming the letters (Akshara).

MADHYAMA DEFINED.

21. Not audible to the ear, but softly arising and audible in the throat and intelligible to the understanding, guided not by the *Prāṇa vāyu* but by the *Udāna-vāyu*, without being able to throw out the well formed letters (sounds), and differing both from *Vaikari* and *Paiśanti*, such is the nature of *Madhyama Vāch*.

PAIŚANTI DEFINED.

22. Just as the white and yolk of the egg conceal in themselves all the body of the pea-cock, so does *Paiśanti Vāch* contain in itself in an undifferentiated and highly subtile and self luminous condition all the various sounds.

SŪKSHMA VĀCH DEFINED.

23. The *Sūkshma* or *Para Vāch* is the Luminousness of the Highest body, indestructible in itself, but destructible in its products such as *Paisanti* &c. If one can witness this subtile light he will reach the unvarying intelligence and bliss and immortality (of *Apara-Mukti*) without being subject to birth and weariness and change.

23. *Vach* means speech or sound, *śabda* or *nāḍha*; and the first product of evolution from *Śuddha māyā* is this *Vach* or *nāḍha*; and the symbol is the *Damaraka*. And all the letters are said to have been produced by the beating of this *Damaraka* by *Śiva*, as stated in *Pāṇini*. From the most subtile, it passes into the most gross form of sound; and the *Yogi* has to ascend up from the gross *nāḍha* to *Paranāḍha*.

This *Paranāḍha Vach* is often mistaken for God on account of its great luminousness, and this place is also mistaken for the final place of rest, and though one who enters this place will not return to the earth, yet this does not constitute *Paramukti*. One has to transcend this *nāḍha*; hence the term *nāḍhānta*. *Mahāvratā Śaivas* postulate *nāḍham* as the place of rest; *Śaiva aikyavādis*, *Vijñānakalar*; and *Sāṅkhyas*, *Pātāñjals* and *Vedāntis* as *Purusha tatva*. Hence the statement in the next verse, that this *Vāch* is not *Brahman* and is derived from *Śuddha māyā*.

VĀCH IS NOT BRAHMAN,

24. These four *Vāchs* become five when united to the five different *Kala* such as *Nivirti*. These *vāchs* are not Brahman, are produced from *Mahāmāyā*, not by the process of *Pariṇāma*, nor by that of *Vivarta*, but by the process of *Virti* as when cloth is made into a tent.

MŪRTIS AND THEIR BODIES.

25. To the Mantra *Īśvaras*, and *Vidyēśvaras*, and *Sadāśivas*, their *Pada*, *Varṇa*, *Buvana*, *Mantra*, *Tatvas*, bodies, and senses and enjoyment are all formed out of *Vindu* or *Śuddha Māyā Śakti*.

SOULS UNDERSTAND WITH HELP OF MĀYĀ.

26. All the three classes of souls, cannot have any knowledge unless they are associated with the intelligent Power of *Śuddha-Māyā* and the four *vāchs*. When a person can however

24. The five *kalas* out of which different bodies are produced are (1) *Nivirti Kala*, with *Sthūladama Vāch*, (2) *Pratishṭā Kala*, with *Sthūladara Vāch* (3) *Vidyā Kala* with *Sthūla vāch* (4) *Śānti kala* with *sukshma vāch* (5) *Śāntyātita kala* with *sukshmadara vāch*.

Samudāya Vāda is the union like a heap of gingily seeds, and this is asserted by the Buddhists and Jains to account for evolution; *Nyāyikas* postulate *Ārambha Vāda*, which is like the weaving of threads into a cloth; *Vivarta* is asserted by the *Māyāvādis*, and this is the false appearance like a mirage. *Pariṇāma* is of two kinds, (1) where the whole undergoes change as milk into curds, (2) where only a part undergoes change as where maggots are formed in ghee. The first kind of *Pariṇāma* is asserted by *Vedāntis*; and the second by *Siddhāntis*. *Virti* is a process of *Śānti* and *Pariṇāma* and does not involve much change.

25. The number of mantra *Īśvaras* of *suddha bija tatva* are said to be 7 crores. Those who dwell in the *Īśvara tatva* are eight, namely *Anantar*, *Sūkshmar*, *Śivottamar*, *Ekanetrar*, *Trimurti*, *Śrikanṭar* and *Śikhaṇḍi* and are also called *Aṣṭa-Vidyēśvaras*. Those who dwell in the plane of the *Sadāśiva tatva*, are called *Aṇusādāśivas* and their names are *Pranavar*, *Sādākyar*, *Tirtar*, *Kāraṇar*, *Suśilar*, *Sūkshma* or *Kalar*, *Desasar* and *Ambu*. Most of the authorities are agreed in calling all these *Mūrtis* *Vijñānakalar*.

ascend to the knowledge beyond this Māyāvic intelligence, then alone can he reach the Feet of the Supreme Śiva, whose banner is the Bull.

THE RELATION OF GOD AND MĀYĀ TO THE WORLD.

27. All this universe is spread out and multiplied from the Primal invisible and subtle Māyā into visible and grosser and grosser forms, as life and body ; and these forms again are resolved in the same order and they appear as one, different, and one-and-different. The One Supreme Being also is one, different, and one-and-different from the world. (Abheda, Bheda and Bedhā-beda).

VISIBLE CAN PROCEED FROM THE INVISIBLE.

28. If it is objected that the visible cannot proceed from the invisible, and change from Avikāra, know how the Ākāś contains the other elements air and fire &c., and how from the same ether clouds and lightning and thunder start up.

Adhikarana II.

WHERE FROM DOES GOD CREATE ?

29. The pots are produced from the clay by the potter. Īśa creates all forms, and these effects are produced each from its own material cause. Hear, if you want to know where and how He creates these things.

HE REQUIRES NO SUPPORT.

30. It is not possible to understand His nature by anything we see in this world. As such, there is no one who could understand His Supreme Form and Station. However, His action may be compared to that of Time, which brings about the origination, development, and destruction of the seven worlds.

THE UNIVERSE RISES AND MERGES IN GOD.

31. As the words and ideas we had learnt become imbedded in and arise out of our minds, as the different states of wakefulness,

sleep &c., arise and merge in our life, so are the worlds evolved and ingathered by the Supreme God, who stands united and at the same time not united to this world.

THE REASON FOR REPRODUCTION AND RESOLUTION.

32. If you ask why the souls and worlds are reproduced from Hara after resolution, this becomes necessary owing to existence of Āṇava Mala. The necessity for its undergoing resolution in particular is to be found in the fact that the bodily energies become exhausted. The effects are destroyed and resolved into their cause. And Īśa reproduces these forms as before from their cause.

GOD UNDERGOES NO CHANGE.

33. If you say God will undergo change, once we attribute to him powers of creation &c. No. In the presence of the sun, the lotus blooms, the crystal emits fire, and water evaporates.

THE ONE GOD IS THE AUTHOR OF ALL THE THREE FUNCTIONS.

34. If you ask, how it is that we ascribe all the powers to the one God, when all say that these three powers are held by the three different Gods, Brahma, Viṣṇu &c, our answer is that these Gods, by the power of their Virtue receive the Ājña Śakti of the Lord at His bidding.

THE AUTHOR OF SAMHĀRA IS THE AUTHOR OF OTHER FUNCTIONS ALSO.

35. At the end of time, only One alone remains. If more than One, then it cannot be called Samhāram. Hara alone remains at the end, as He it is that destroys all. Hence, from Him also, do the worlds originate and develop again.

32. The repeated births are necessary for the purpose of washing off the inherent Āṇava-mala, by gaining experience and knowledge and spirituality. The resolution is required as rest for the tired bodily energies, just as we take rest during night to recoup our energies for the task of to-morrow.

33. The sun does not undergo change by any of these operations, and much less does God undergo any weariness or change. The three examples are respectively for the three functions.

THE REASON OF HIS FUNCTIONING.

36. If you ask why God should exercise these powers, we may reply that this is His mere play. We may also point out that by these acts of Grace, He makes the souls eat the fruit of their Karma and thus get rid of their Mala and attain Mukti.

PURPOSE OF FIVE FUNCTIONS.

37. Samhāram is to give rest to the souls ; Śrīṣṭi is intended for the purpose of enabling souls to eat their Karma and thus to remove it. When souls eat their Karma, Tithi is exercised. Tirobhava brings about the maturing of mala by effecting Karma-sāmya. He exercises His power of Anugraha when He frees us from our bonds. All these five functions are acts of His Grace. Revile not.

GOD HAS RŪPA, ARŪPA AND RŪPĀRŪPA.

38. If you ask whether the Creator has form or no form or has formless form, I may tell you that all these forms belong to the one and the same Supreme Being.

GOD ASSUMES FORMS AT WILL.

39. You object that when form is ascribed to God, another creator like the one who creates our own bodies will be required, and that if God wills His body, the Jivas may be aid to will their own bodies also. But we cannot assume any body we like. Our Supreme God assumes any wondrous form He thinks of, just as Siddhas do.

LIKE SIDDHAS YET DIFFERENTLY.

40. You say that if God takes form just as Siddhas do, then He becomes one like them. But these Siddhas exercise these powers

36. What is meant by play here is, that the exercise of these powers is so easy for Him, as when we say, that it is mere child's play for him. It also means that these works are performed not for his own benefit.

38. The above six stanzas dealt with the subject of God's functioning the world. This and the following twenty-one verses prove the character of God as the Eternally Free and Intelligent (Anādi mukta chitrūpa அநாத்முத்த சித்துரு) as stated in the first sūtra. God being ascribed forms etc., is called His Taṭastha lakṣaṇa.

only through the Grace of God. And if all forms are born of Māyā, then the forms of God are also from Māyā ?

MAN'S BODY IS FROM MĀYĀ. GOD'S FROM CHIT ŚAKTI.

41. The bodies formed of Māyā are obtained by the souls as necessitated by the Āṇava Mala. As the Supreme One is free from Māyā and Āṇava Mala, and is pure absolute intelligence and imparts both knowledge and power to souls, His body cannot be formed of Māyā but is formed out of His own Śakti.

HIS FORMS REQUIRE NO EVOLUTION.

42. You say that even if His form is from Śakti, it must undergo change, and consequently God cannot be eternal and so God can only be formless. His is not one of the six *Adhvas* (formless material things) even. As you seem to be intelligent, you had better hear further about the supreme nature of God.

HIS FORMS ARE NOT MATERIAL.

43. All objects of this world either have form or no form, and some objects cannot change their form either. If, therefore, the being of immeasurable intelligence is called formless, we will only be ranking it with one of these objects.

HIS SUPREME NATURE ADMITS NO QUESTIONING.

44. He is not one of those objects which are subject to bonds and are free. He has neither beginning nor end. He is infinite. As such, it cannot be postulated that my Supreme Father is only this

41. This is in answer to the objection raised in the last sentence of the previous verse. Almost all the commentators agree that Śakti here means Chit Śakti.

42. There are formless objects like the *adhvas* which are limited and are formed of matter, and as such, there is nothing gained by simply calling God formless.

44. Following the definition of God as Anādi mukta chit and beyond Time and Space, all these objections do not arise. Compare the following stanzas from Devāram and Tiruvāṇṇam.

(1) “மைப்படிந்த கண்ணனும் தானுங்கச்சி

மயானத்தான் வார்சடையான் மொசொன்றில்லான்

and that, and that He cannot become this and that ; and therefore any such postulate regarding the nature of the Supreme does not admit of any refutation either.

ஒப்புடைய னல்லனொருவன் அல்ல

சேனாநல்ல சேனாவமை யில்லி

யப்படிய னவ்வருவனவ் வண்ணத்த

னவனருளோ கண்ணாகக் காண்பதல்லாஸ்

இப்படி யனில் வருவனில் வண்ணத்த

னிவனிறைவனென் றெழுதிக்காட்டொனாதே.

“The Lord, with braided hair and His spouse with pencilled brows, live in the burning ground of Kāñchi, He knows no sin. He is not one of the mortals. He has no one as His equal. No town claims Him as its citizen. He is beyond compare ; unless we with the eye of His Grace perceive His true nature, we can't paint Him, and show Him as of such form and figure.”

“This Self is not attainable by explanation, nor yet by mental grasp, nor by hearing many times, by Him whomso He chooses—by him is He obtained. For him the Self, its proper Form reveals.”—(*Mandukya* 3-2-3.)

(2) “இன்பமுந் துன்பமு 'யில்லானே யுள்ளானே

அன்பருக் கன்பனே யாவையுமா யல்லையுமாஞ்

சோதிபனே துன்னிருளோ தோன்றப் பெருமையனே

ஆதியனே யந்த நடுவாகி யல்லானே.

Thou who art without pleasure or pain ; Who yet hast both !

Loving to loving ones ! Who art all and not all.

The effulgent Light and the Deep Darkness !

The invisibe greatness. The first, middle and end.

And none of these.

(3) “வேதமும் வேள்வியு மாயினார்க்கு

மெய்மையும் பொய்மையு மாயினார்க்குச்

சோதியுமாயிருளா யினார்க்குச்

துன்பமுமா யின்பமா யினார்க்குப்

பாதியுமாய் முற்றாமாயினார்க்குப்

பந்தமுமாய் வீடு மாயினார்க்கு

ஆதியு மந்தமுமாயி னார்க்கு

ஆடப் பொற் றுண்ண மிடித்தும் நாமே.

For Him Who is the Vedas and the sacrifice,

for Him Who is the falsehood and the Truth ;

For Him who is the Splendour and the Gloom ;

for Him Who is the Affliction and Delight ;

HE ASSUMES FORM OUT OF GRACE.

45. As He does not possess the defect as an object of perception, and as He is possessed of both absolute Intelligence and Power, as He is not possessed of likes and dislikes, the *Nir-mala* God can assume any form out of His Grace.

For Him Who is the Half, Who is the Whole;
for Him Who is the Bond and the Release;
For Him Who is the First, Who is the Last;
Dancing, Pound we the dust of Gold.

45. If an object, He will be capable of change and cannot be called self-dependent. If possessed of finite intelligence and power, He can only be limited. If possessed of likes and dislikes, He will be subject to sin and sorrow. Not being possessed of these defects, none of the limitations which apply to human beings and matter apply to him at all.

cf. (1) “அண்டமா ரிருளுடு கடந்தும்பர்
பண்டுபோலுமோ ரொண்குடரச்சுடா
கண்டிங்காரநி வாரநி வார்க்கெலாம்
வெண்டிங்கட் கண்ணிவேதியென்பரே.

These worlds and the spreading darkness
This old divine Light transcends.
This effulgent Light who can know.
It is the crescent-adorned Brahman, the Seers say.

(2) “விரிகதிர் ஞாயிரல்லர் மதியல்லர்வேதவிதி
யல்லர் விண்ணு நிலனுந்
திரிதரு வாயுவல்லர் செறிதீயுமல்லர்
தெளிநீரு மல்லர் தெரியில்
அரிதரு கண்ணியானை யொருபாகமாக
வருள் காரணத்தில் வருவார்
எரியர் வாரமார் பரிமையாருமல்லர்
இமைப்பாரு மல்லரிவரே.

Not the effulgent sun, not the moon, not the vedas
Not Ākāś, not the earth, not the wandering air nor the flaming fire
Not the clear water is He. When known,
He is the Lord, who out of Grace was united to Umā with
pencilled eyes as His Half.
The wearer of serpent-necklace. He is not one of the Devas nor
one of the mortals.

THE REASON OF HIS ASSUMING FORMS.

46. If he did not, out of His Supreme Grace, assume forms, there would be nobody who could give out Vedas and Āgamas, and there would be nobody who could impart instruction, in the form of the Guru to the Gods, men, and the residents of nether regions; and so nobody can secure salvation.

ALL HIS FORMS ARE LOVE AND ASSUMED OUT OF LOVE.

47. His form is love; His attributes and knowledge are love; His five functions are love; His organs like arms and feet &c., and His ornaments like the crescent moon &c., are also love. These things are assumed by the Nirmala God, not for His own benefit but for the benefit of mankind.

GOD IS VIŚVĀDHĪKA ETC. .

48. None know that His form transcends the universe. None know that in His form, the universe rises and merges. None know that He is the life and the body of this universe. Ignorant of His Supreme form, they call Him as one of this world.

46. cf. (1) “மூவரு முப்பத்து மூவரு மற்றொழிந்த

தேவருங் காணச் சிவபெருமான்—மாலேறி

வையகத்தே வந்திழிந்த வார்கழல்கள் வந்திக்க

மெய்யகத்தே யின்பமிகும். Tiruvacagam.

The Three and thirty-three and other Gods

Understood not our Śiva-Lord.

He rode on *Mal* (Vishṇu) and came down to the earth

Worshipping Him, Bliss in our heart will rise.

(2) “ஆகமங்க ளெங்கே யறுசமயந் தானெங்கே

மோகங்க ளெங்கே யுணர்வெங்கே—பாகத்

தருள் வடிவுந் தானுமா யாண்டிலனே லந்தப்

பெருவடிவை யாரறிவார் பேசு—திருக்களிற்றுப்படியார்.

Where will we get the Āgamas, where the religions six

Where will be Yoga and where Jñāna.

If He with His Aruḷ-Śakri did not show us grace.

Speak! Who can know that Immeasurable Form?

47. Cf. “His Head is surely love; Joy, His right wing, delight His left; Bliss is His self. Brahman, whereon He rests.” Taitt. ii. 5.

48. The author here refers to the vedic texts in which Rudra is called Viśvādhika, Viśvākṛāṇa, Viśvāntaryāmi and Viśvasvarūpi.

EXPLAINED BY PURĀNIC EPISODES.

49. They call Him as one of the Devas, but they know not that Śiva is all the three gods, the half of His body is Umā, that neither Viṣṇu nor Brahma was able to fathom the great Jyoti. And they neither know what Form arose out of this great Jyoti.

49. In this verse, the author illustrates by Purāṇic episodes the vedic texts referred to by him above.

The episode of Brahma and Viṣṇu searching for His crown and feet and not finding them proves that God is Viśvādhika. The same story which further states that the three Gods appeared from the great Jyoti shows that God is Viśvākāraṇa. The same story which further states that the great Jyoti subsided into the Liṅga form shows that God is Viśva Antaryāmi. The purāṇic episode that Umā Haimavati became half of His body shows that God is Viśvasorūpi.

That Śiva is all the three Gods, as it is His power that shines in them, and that yet He is different from them, in essence, and that the latter do also belong to the order of souls but to a very high order, is a position which has been very often explained by us. When the power of the Supreme God is manifest in the person and body of the Trimurtis and other Higher Powers, Maheśvara and Sadāśiva, the identity of the two is perceived, nay, the Light of the supreme is alone perceived, owing to the translucent body of the Gods, just as we perceive only the light and light alone, when looking at a chimney lamp from a distance, and the bright chimney, corresponding to the person and body of the Gods and J. van Muktas, is altogether imperceptible. Hence the defence of the worship of the three Gods; and of the Liṅga which symbolises the fifth order of Gods, the Sadāśivas, which is both form and formless. When we remember how out of Sadāśiva Tatvam the next tatva of Maheśvaras and the three lowest, Brahma, Viṣṇu and Rudra arise, the Liṅga Purāṇa story that the Great Light (Jyotis), "that the Pure Light of Lights," the stainless, Partless Brahman, "placed within (man's) radiant highest Vesture" (Mund. 3-1-9) "From whom all words fall back not reaching Him, mind as well" (Tait. ii. 4.) "சோதிமணி முடிசொல்லில் சொல்லிற்றது நின்றதொன்மை ஆகிருண் மொன்று மில்லான்"; and "whose form stands not within vision's field, with eye no man beholds Him," (Kaṭha. ii. 6 9) "That Bliss Supreme, that all description beggars (Kaṭha. ii. 5. 14.) and who according to another Upanishat again is "not grasped by eye, nor yet by speech,

GOD'S BHOGA, YOGA AND GHORA FORMS.

50. They know not that in His Bhoga Form, He grants enjoyment to jīvas. They know not that in His Yoga form nor by other powers nor by mere meditation, not even by bold deeds," (Muṇḍ. iii. 1. 8.), was not perceived by the greatest gods who were waging war against each other out of unmitigated Ahaṅkāra; and that when from that Light and "Life, which *flames* through all creation," Muṇḍ. iii. 1. 4), arose that *Mighty Sound* (Omkāra) and subsided into the Visible from of the Liṅga (Sadāśiva Form) and that from this Liṅga again the three Gods arose "as of that Brahman Supreme, it hath also been sung, in Him is the three" (Śvet. i. 7,) acquires full force and meaning and it cannot be relegated as merely a sectarian story. When Vaishṇava writers freely quote from Śvetāśvatara Upaniṣat for instance, and take the Rudra and Śiva of these passages as denoting the Highest Brahman, and put within brackets "Nārāyaṇa," next to such words, Śaivas could not be doing violence to themselves or to any body when they take the Śiva and Rudra of the Purāṇas (whose sole purpose is to explain and illustrate Vedic Meanings) as denoting the Supreme Brahman. And we heard a Vaishṇava paṇḍit explain also that there are other *Vishṇus* and *Nārāyaṇas* besides the Highest Nārāyaṇa who with the Trimūrti Rudras are classed as Jīvas. And it will stand to reason that the Jīvas, Rudra, Nārāyaṇa cannot surely comprehend either the Rudra, Para, Brahma or Nārāyaṇa, Parabrahma. We have ventured upon this explanation as one of our respected Vaishṇava friends took objection to the story of Śiva's feet and crown being searched as a blasphemous one. What a firm hold this story has got on the popular imagination, will be proved by the standing memorial of the Tiruvāṇṇāmalai Temple, and the Kārtikai feast, and by Vaishṇavas also celebrating this feast, in the same way they unwittingly celebrate, Dasara, Brahmotsava and Kāman Paṇḍigai. According to the Śaivas, the Kārtikai Feast and Tiruvāṇṇāmalai celebration, (celebrated in every other Temple also), and the raising of the great column of Light, refer to this Liṅga Purāṇa episode; but what explanation Vaishṇavas have for the Vishṇu Kārtigai, we are yet unable to discover, expect that they followed suit.

The story of Ardhanārīśvara formation clearly illustrates that Śivam and Śakti is one. Umā means literally light and wisdom, and this can never be identified with matter and darkness. This episode by the way gives also a refutation to the theory that "Umā" Kaji is Mayā.

He grants perfection to yogis. They know not that in His fearful Form, He makes the souls eat their Karma. They are fools without discernment who call him one of the gods.

HIS FORMS TRANSCENDENT MANIFEST GRACE.

51. They know not that His possessing various and inconsistent Forms prove that He is not of this world ; they know not that all these Forms are manifestations of His Grace. And that His Act of Samāhara (destruction) is an act whereby He destroys Sin.

51. The great poet Kālidāsa brings out the meaning of the first three lines as follows, in his *Kumāra Sambhava*.

“No selfish want e’er prompts a deed of mine ;
Do not the forms—eight, varied forms—I wear
The truth of this to all the world declare.”

And he observes in another place

“The gods, like clouds are fierce and gentle too
Now hurl the bolt now drop sweet heavenly dew,
In summer heat the streamlet dies away,
Beneath the fury of the God of day
Then in due season comes the pleasant rain,
And all is fresh and fair and full again.”

Long before the gifted poet, Lord Kṛiṣṇa brought out the self-same contradictory character of the Supreme Being in the following passage : (Mahābhārata, Anuśāsana Parva.)

“Large-armed Yudhishṭira, understand from me the greatness of glorious, multiform, many-named Rudra. They call Mahādeva Agni, Sthāṇu, Maheśvara, One-eyed, Tryambaka, the universal formed, and Śiva. Brahmins versed in the Veda know two bodies of this God, *one awful, one auspicious*; and these two bodies again have many forms. The dire and awful body is fire, lightning, the sun. The auspicious and beautiful body is virtue, water and the moon. The half of his essence is fire, and the moon is called the (other) half. The one, which is his auspicious body, practises chastity; while the other, which is his most deadful body, destroys the world. From his being lord (Īśvara) and great (Mahat), he is called Maheśvara. Since he consumes, since he is fiery, fierce, an eater of flesh, blood and marrow,—he is called Rudra. As he is the greatest of the gods, as his domain is wide, and as he preserves the

vast universe,—he is called Mahādeva. From his smoky colour, he is called Dhūrjaṭi. Since he constantly prospers all men in all their acts, seeking their welfare (Śiva), he is therefore called Śiva” etc., etc.

European scholars have puzzled and bewildered themselves over this character of Rudra,* and they have sought to explain it on various

* Dr. Muir collates the passages as follows : “The character ascribed to Rudra in the hymns of the Ṛig Veda are most heterogeneous and frequently indefinite. I shall endeavour to gather from different places and to group together those epithets which have most affinity to each other. This God is described as wise, bountiful and powerful, (i. 43, 1 ; i. 114, 4,) as the strongest and most glorious of beings (ii. 33, 3,) as lord (*Īśāna*) of this world, possessed of divine power (ii. 33, 9,) as unsurpassed in might (*ibid.* 10,) as the father of the world, mighty, exalted, undecaying (vi. 49, 10,) as cognisant of the doings of men and gods by his power and universal dominion (vii. 46, 2,) as putting the waters in motion (x. 92, 5,) as self-dependent (vii. 46, 1,) and as deriving his renown from himself (i. 129, 3 ; x. 92, 9,) as the lord of heroes (i. 114, 1, 3, 10 ; x. 92, 9,) as the lord of songs and sacrifices (i. 43, 4,) the fulfiller of sacrifices (i. 114, 4,) brilliant as the sun, and as gold (i. 43, 5,) tawny-coloured (this epithet is frequently applied,) with beautiful chain (ii. 33, 5,) fair-complexioned (*ibid.* 8,) multiform, fierce, arrayed in golden ornaments (*ibid.* 9,) youthful (v. 60, 5,) terrible as a wild beast, destructive (ii. 23, 11,) wearing spirally-braided hair (i. 114, 1, 5,) and as the celestial boar (*ibid.* 5). He is frequently represented as the father of the Māruts or Rudras (i. 64, 2 ; i. 85, 1 ; i. 114, 6, 9 ; ii. 33, 1 ; ii. 34, 2 ; v. 52, 16 ; v. 60, 5 ; vi. 50, 4 ; vi. 66, 3 ; vii. 56, 1 ; viii. 20, 17). He is once identified with Agni (ii. 1, 6). He is described as seated on a chariot (ii. 33, 11,) as wielding the thunder-bolt (ii. 33, 3,) as armed with a bow and arrows (*ibid.* 10, 14 ; v. 42, 11 ; 125, 6,) with a strong bow and fleet arrows, with sharp weapons, (vi. 74, 4 ; vii. 49, 1 ; viii. 29, 5). His shafts are discharged from the sky and traverse the earth (vii. 46, 3). He is called the slayer of men (*nri-ghna* iv. 3, 6). His anger, ill will, and destructive shafts are deprecated (i. 114, 7, 8 ; ii. 33, 1, 11, 14 ; vi. 28, 7 ; viii. 46, 3, 4). But he is also represented as benevolent (i. 114, 9,) as mild, and easily invoked (ii. 33, 5,) beneficent (*ibid.* 7,) gracious (*Śīva*, x. 92, 9,) as the cause or condition of health and prosperity to man and beast (i. 114, 1). He is frequently described as the possessor of healing remedies, and is once characterized as the

hypotheses. Some have thought that the conception of the God was borrowed by the Āryans from the aborigines and savages of Southern India, who they say copied it from the Hamitic tribe of the Jews, and some go to say that the addresses to Rudra as gentle and beneficent, are made by way of flattery, and not otherwise, and that his beneficence consisted more in refraining from doing mischief etc., etc. Some of these views we have met elsewhere, and the following remarks may also be borne in mind. European scholars have themselves noted how the God Rudra, even in the R̥g Veda, is spoken as the god of storms and clouds (Indra) and father of Māruts (winds) and as wind itself, (Vāyu), and now as fire (Agni) and now as the sun (Sūrya and Vishṇu) and now as the moon (Chandra) and is associated with Soma, as the healer and Supreme Physician. He is spoken of as the Destroyer, and the Destroyer of Andhaka (yama) in the Atharva Veda. And these scholars speak of the God Rudra having slowly supplanted all the Vedic deities Agni, Vāyu, Mitra, Varuṇa etc., except Vishṇu; and yet they forget why it is He is spoken of in these Vedas themselves as the Lord of sacrifices (medhapati) and the Lord of all living creatures (Paśupati—Paśu meaning jivas and not cattle) and the ruler (Īśāna) and God of gods (Mahādeva) and as deriving his power from himself and as self-dependent. None of these epithets are connected with other gods. And as lord of sacrifice and Pasupati, He gets the first portion of the offering, and the hands have to be washed after giving the first portion. Connecting these with the position He holds in the Upanishats, Itihāsas and the Purāṇas, as the only one without a second, as the Supreme Brahma and consort of Divine knowledge (Umā), the Position of Rudra, as the Supreme Being, identified with all animate and inanimate existence, being the indweller (as Aṣṭa-mūrti) in all Nature, and who is the Generator, and Preserver and destroyer—the universal Eṇvolver—is readily perceived; and as pointed out by Kālidāsa and Aruṇāndi Śivācharya, and by Mrs Annie Besant, His cruel or destructive aspects, though apparently so, are really the

greatest of physicians (i. 43, 4; i. 114, 5; ii. 33, 2, 4, 7, 12, 13; v. 42, 11; vi. 74, 3; vii. 35, 6; vii. 46, 3; viii. 29, 5). He is supplicated for blessings (i. 114, 1, 2; ii. 33, 6) and represented as averting the anger of the gods (i. 114, 4; ii. 33, 71). In B. V. (vi. 74, 1 ff.,) he is connected with Soma in the dual, and entreated along with the latter to bestow good and avert evil.

most beneficent aspects. This is also explained by the Purāṇic description of Him as "inwardly beneficent" (Antas Satvam) and "outwardly cruel" (Bahis Tamas). And when we perceive the really beneficent action of the terrible storms and clouds, and thunder and lightning, sun and heat in such a purely agricultural country as India, we can also conceive, how His Wrath is productive of the greatest benefit to suffering and sinning humanity from freeing them from this mortal and effete body and from this world, as the Vedic Poet so rapturously sings, like a cucumber severed from its stem (Yajur Veda) to regenerate (śṛiṣṭi) again after proper rest (Samhāra) to undergo with greater strength the struggles of Life, and thus eat off his karma and eventually obtain final release from birth, and rest in God. The whole difficulty of European scholars will vanish even on their own evolutionary method, if they will only see that in and around the Personality of Rudra or Śiva, the Highest Ideal of the God head was slowly and surely accreting from the time of the R̥g-Veda, and which is most distinctly evolved in some of the Upanishats like Śvetāśvatara, Kaivalya, Atharvasiras, etc., and much more plainly in the Mahābhārata and several of the Purāṇas, though since and after the days of the Mahābhārata, the cult of Viṣṇu, influenced by the tales of Rāma and Kṛiṣṇa was gaining greater footing, though it never succeeded in supplanting the oldest faith anywhere in India.

In the stanza again, the reference to His being the killer (Devourer of Kaṭha Upanishat) is to his power of destroying our Pāsa (sin and sorrow and ignorance), all our material environments (body etc.) and as the Killer of evil, He is represented as fierce and terrible, and yet as He is the saviour of our soul by this very same act, He is called Śiva (gracious) and Śaṅkara (Beneficent), and Śambhu (the beautiful) and Nandi (Lovable); and the reason is not far to seek why the latter set of names became more popular than the former set of names, such as the generator (Brahma) and Ugra (fire) etc., Rudra (destroyer) of sorrow. And what our author has now in view are all the Purāṇic episodes in which the Supreme One or His Consort Umā, or His sons (Kumara) are represented as fiercely contending with Manmatha and Demons, and Asuras, the real meaning of which of course is that God is the destroyer of Lust and Evil and Ignorance, and His aid is absolutely required for man to conquer sin and death. And the most popular festivals representing these conquests of knowledge are the Brahmotsava and Dasara and Kāman-Paṇḍigai and Skanda-Sasṭi and Vināyaka-

Chaturthi. Writing to the *Hindu* some years back on the *Brahmotsava* we gave the following account.

THE BRAHMOTSAVAM OR THE CAR-FEAST.

In every grand feast lasting over several days, each day is performed what it called an '*Aitiham*' (ஐதிஹம்), a logical term meaning an ancient tradition or truth, and which I may compare to the mystery plays. And the grandest event in a Brahmotsavam is the car-feast; and that feast only is called Brahmotsavam in which the car-feast is one of the events. The Brahmotsavam would mean a feast in honour of the true Brahm or where the Truth of Brahm is manifested.

To describe briefly the festival: the principal thing is the huge car, in the body of which all the 'Devas' are worked in wood. We find attached four horses, and above them is seated a figure with four heads, and behind the figure, its modern representative is the '*Kammāḷa*' waving his red handkerchief. Behind him the musicians. In the middle is seated the representation of the 'Deity', with a single arrow and bow in its hands. We see the whole town or village turning up to see what is popularly called *Kāṭchi* (காட்சி) or *Darsana*, meaning the manifestation of God's grace.

The breaking of the car's axle is also an ordinary event in the car-festival. Now, consider the ancient tradition recorded in the Yajur Veda and elaborated in the Purāṇas* and Mahābhārata, and the story is also alluded to in the Rāmāyaṇa. The story I alluded to is the story of the 'Tiripura-sambhāra'. I give the story first as given in Yajur Veda (6th Kāṇḍa, 2nd Praśna. 3rd Anuvāka and 12th Mantra.)

*Teshām Asurāṇām tatra pura asannayasmayyava matha rūjatatha harinita
deva jetunna Śāṇruvanta Uṇasadaiva jigi śhān tasmadulur yaścharvam Veda
yaścha nopasadaivai.*

Mahāpuram Jayantiti ta ishūm

Somas Kurva ta gñim anikam

Soman Salyam Vishnum tejanam

* Matsya Purāṇa, Chapters 129-140, Skanda Purāṇa, Upadeśa Kāṇḍa, Chapters 70-72 and Liṅga Purāṇa, Pūrva, 72 chapter cf. in last:—

Athaḥ bhagavān Rudro Devān avalokyoa Śāṇharāḥ

Paśīnām adhipatyam me dattam hanti tatosuran.

"Thus Śāṅkara, the Bhagavān Rudra looked to the devas (and said) the Lordship of Paśus was given to me and therefore I will kill the Asuras."

*te bruvaṇ ka imam aśishyatita
 Rudra iti aleruvaṇ rudro vai
 Kiura ; Sonya tviti sobravat
 Varam Vṛiṇa abham eva Paśūnām
 Adhīfaterasāniti tasmāt rudraḥ
 Paśūnām adhīpatistān rudro va
 Śrijat Satisraḥ Puro bhiteva ebyoḥ
 Lokabhys Surān prāṇudata.†*

Three Asuras † had acquired by their *taṭas* (human will and desire) three flaming forts whereby they were committing woe and destruction

† There were the three cities of iron, silver and gold (belonging) to Asuras. The gods not being able to win them (by fight) wished to win them by seige. (The great) say that He (the Brahmin etc.) who knows (what ought to be known) and he (the non-Brahmin etc.) who does not know—they are able to win by seige the great city which cannot be overtaken by fight ; (then) the gods made an arrow composed of Agni as (the bottom hilt) wood (அனீகம்), Soma as (the middle) iron (சல்வியம்) and Viṣṇu as (the top) (தேஜஸ்) and declared (consulted) who will discharge it, and determined Rudra, the cruel (was) able : He, (the Rudra) said the boon was made over. I am the Lord of Paśus (both the two-footed and four-footed); so Rudra the Lord of Paśus discharged it, broke up these three cities, and blown up them all from these worlds (பூமி, அத்தரிசுகம், சுவர்க்கம்).

† Our own account follows the more improved purāṇic accounts where incidents and details are altered somewhat to bring out the esoteric meaning much more fully—for instance, the Purāṇic account states that the arrow was never fired and that the car became a ruin.

Cf. Tiruvaṇṇamam.—

ஈரம்புகண்டிலம் ஏகம்பர் தம்கையிலம்
 ஓரம்பே முப்புரமுந்தீபர
 ஒன்றும் பெருமிகையுந்தீபர.
 தச்சுவி வித்தலும் தாமடியிட்டலும்
 அச்சமுறிந்த தென்றுந்தீபர
 அழிந்தன முப்புரமுந்தீபர.

This very stanza is very suggestive of the true meaning தச்சுவிடுத்தல் as leaving off one's human ties, when யடியிட்டல், initiation by the Divine Guru happens, and then அச்சமுறிதல், முப்புரமுறிதல், our Paśu Bodha and Pāśa coats are all destroyed.

on men and Devas. The 'devas' repaired in a body to the Supreme and invoked his aid. He consented to destroy them provided each rendered his help as He is described as "தன்பெருமை தானறிபாந் தன்மையன்". (He who is not aware of His own greatness). Then the 'devas' shaped the huge car in which each had his part. The upper and lower halves were the heavens and the earth. The sun and the moon became the wheels. The four Vedas became the four horses, Brahma is the charioteer, Mount Meru and Vāsuki became the bow and string; and the arrow was shaped out of Vishṇu, the iron, Vāyu, the feathers, and Agni the head. The structure had become complete and the Deity had taken its seat, and the dreaded *Asuras* were tempted by curiosity and were nearing to view the 'wonder'. (அற்புதக்காட்சு) When, lo! pause! The Devas could not contain themselves and each began to think "I foolishly invoked the aid of 'the one'; what could he do without my help." The very moment the Deity smiled; the three *puras* (three flaming forts) had joined and were consumed to ashes; and the three *Asuras* took their stand by the Deity, and the axle broke and the car was a ruin. The Devas woke up smashed and addressed the Deity that He was the *Paśupati* and that themselves were all *paśus*. And from that day, the one began to be addressed as Tripurāntaka and Paśupati. And it is to be noted that in Rāmāyaṇa the Deity is addressed as Tripurāntaka and Paśupati in the same verse.

Now for its meaning. Not to be accused of the foolish and blind error ascribed to the 'modern Hindu Revivalist,' I simply quote the verse from 'Tirumantram' of Tirumūlar which is being translated and published in the pages of the Siddhānta Dīpikā.

“அப்பணி செஞ்சடை யாதிபு ராதனன்
முப்புரஞ் செற்றன னென்பர்கள் மூடர்கள்
முப்புர யாவது மும்மல காரியம்
அப்புற மெய்தமை யாரறி வாறே.”

The ancient of Days, with water in His coral Braids,
Destroyed the Triple-city, say the fools.
The Three Forts are the product of the Triple mala.
Who knows what happened next?

Here the only clue given is that the three *puras* * are the product of the three mala or Pāṣa or Human coats of the soul or Ātmā. And I proceed

* Pura as used in the upaniṣats and other places technically means body.

to draw out the parallel. The Asuras typify the human monad, in itself pure, but working mischief through its encasement in the flesh and senses (flaming forts). Liberation comes when these coverings are destroyed and the feet of the Lord reached. “பாசங்கூழன்றால் பசவுக்கிடம் பதியாம்.” To effect this liberation is the effort of humanity, and their labour and perseverance is truly wonderful. They pray to all sorts of gods, and read all sorts of books, and think out all sorts of methods, but the one thing running through their whole fibre, is their Egoism; that pride of self, Ahaṅkāra and Mamakāra, they do not forget, and it ever and anon crops up. Even when they pray to the ‘True One’ this pride of self does not vanish and he exclaims ‘What a great jñāni, what a great bhakta am I.’ “Am I not achieving Salvation by my own Jñānam and by my own Bhakti.” This poor human effort can only provoke a smile, and the huge structure built by this so-called Jñānam and Bhakti falls to pieces. And yet the Asuras who nearing to view the Supreme (they forget their own peril, their self) for the time being unite their three forts, i.e. attain ‘மும்மலபரிபாகம்’ and ‘இருவீனையொப்பு’ to the indifference of the self, by the balancing of pleasure and pain, yet these attain to the feet of the Lord, their *Maṇa* being destroyed, by the fire, yea, the smile (Grace) issuing from the lips of the Lord. And this is called destruction or samhāram. This is merely destructive conquest of flesh, a conquest of Ajñānam by knowledge and Grace of God (*Paṭijñānam*). And the heading to Patigam called ‘திருவுந்தியார்’ in ‘திருவாசகம்’, describing ‘*Tiripura Samhāram*’ etc., is called *Jñānavareṇi* (ஞானவெற்றி, conquest by Jñāna.) As this conquest by its very nature involves a conflict, and a very fierce conflict too, the Deity is sometimes represented in a dread aspect and yet called, ‘Śivam’ ‘The Blissful’. And when we approach the Place of Peace, when our passions are reduced to ashes and from which there is no return, this is the real *śmaśānam* * or burning ground and not where our earthly bodies are consumed from time to time, and ever and anon,

* This Rudra Bhūmi is represented on earth by the sacred shrine of Vāraṇāsi (Benares) where yogis obtain release through the fontanel and obtain the feet of Śiva the blissful, (hence all men aspire to die there—Oh-if only they will really reach the true Vāraṇāsi!) in the same way as the cave of the yogi, the Hṛidakāśa for the Dahara upāsana is represented by the sacred shrine of Chidambara in South India. The word *śmaśāna* both mean cremation and Benares.

to assume another by our flaming unkilld desires and passions. (See a beautiful passage in the first Section of the Open court lectures by that really inspired lady, Mrs. Annie Besant, where the yogi of yogis is described). One thing more. Have we not here discovered the true nature of the Pati, and the nature of the Pasu covered by the pride of self (Pāśa) and the way this *śāśa* (*three śuras*) can be destroyed, and can we then question the propriety, if in this place the 'gods' describe themselves as 'Paśu', and the 'One' as the Paśupati in the Veda. And can we cavil if the feast illustrating all this is called Brahmotsavam? As regards the working of the institution, if the object of any religious method is simply to draw out man from his own self and to make him looked up to and to own allegiance to the Highest, then I have seen the populace display more real enthusiasm and religious feeling at the drawing of a car in the streets under a burning sun, than the most cultured in society in gilded palaces and under zephyr-breathing pañkhas."

DURGA PŪJĀ.

Last Saturday (October 19) was a day of universal rejoicing and sacredness in the land of Ind, and from the poorest peasant and village artisan to the richest and bravest warrior and king, and the devout Brahman, all unite their gladsome heart in doing *pūjā* to the Universal Spirit which is all knowledge and bliss. As is generally the case in Hindu Religion, the central idea is one thing, and it assumes a symbolism, and slowly and surely in course of time, the thought and symbolism is expanded and extended and adopted in the multitudes of creeds and sects, we have among our midst. The central thought is that the Supreme Intelligence and Wisdom arises out of darkness and conquers evil, and that it is only with the aid of this Divine Light we can conquer also our darker passions. This idea runs through stories of Indra and Vritra, God and Satan, Ahura and Ahriman, the sun myth, and Buddha and Māyā etc., etc. This central thought is contained in the famous "Na Sad Asid" hymn of the R̥g-veda (x. 129).

"3. In the beginning there was darkness hidden in darkness; all this was indistinguishable chaos. That which, being everywhere was wrapped in indistinctness grew into one (*Sat*) by the Great Power (*Kriyā Śakti*) of the austerity of contemplation (*Jñānā Śakti*).

4. At first arose Desire (*Ichchā Śakti*) which is the primal germ of mind; Sages searching with their heart's thought have found the kinship of the *Sat* in the *Asat*.

5. This spreading ray of light, was it across, below or above? These were impregnating powers, these were mighty forces, *Self-supported* was below, and the *Energiser* above."

As all the Vedic and māntric rituals and philosophy were subsequently clothed in Āgamic (Tāntric) symbolism, the thought comprised in the above verses were symbolized by Durga warring with Mahishāsura and trampling him under foot triumphant and her standing also on the bosom of Her Lord Śiva. Durga is the "Power", "Thought" and "Desire" (Kriyā, Jñānā and Ichchāśakti or Chitśakti) of the above mentioned verses, and she is the Energiser and her Lord is the *Self-Supporting* Sat. *Mahishāsura*, the Asura with the buffalo head (what more stupid than the buffalo to the Hindus?) means Ignorance, Avidyā or evil. This is the Universal war going on from eternity, and which war is represented in various shapes from time to time. This exactly is the meaning of the war in the Skanda purāṇa, in the Rāmāyaṇa and in the Mahābhārata.

"Whenever there is decay of Dharma, O! Bhārata, and there is exaltation of Adharma, then I myself come forth for the protection of the Good, for the destruction of the Evil doers, for the sake of firmly establishing Dharma, I am born from age to age", says Lord Kṛishṇa the master and Guru of Arjuna who is enjoined to fight out the evil in himself, his egoism. This story also is instructive in this way that without the divine Guru (Aruśakti) we cannot know ourselves and our God. And the original of this story and teaching is in Aruś's (Śakti) own person in the famous Bramhi Upaniṣhat (Kena), teaching the nature of the Brahman, the Supreme. This Supreme Wisdom, this Mahā Śakti, this Great Chit this Mahādevi (whose feast is the Mahānōmbu) this Durga who is addressed as the "One with the Brahman" in the famous Hymn of Arjuna in the battlefield of Kurukshetra, this Umā (Wisdom, Light; see a beautiful article on the derivation of the word and history in the *Madras Mail* by Charles Johnston) highly adorned, the daughter of Himāvat, tells the highly conceited Devas, who thought the victory was theirs, when the Brahman it was who obtained the victory. "It is the Brahman. It is through the victory of Brahman, that you have thus become great." This Brahman is (verses 1, 2 and 3 of the 2nd kāṇḍa) known and thought by one who thinkest he does not know Him, and is not known to him who thinks he knows. The Gods each in his own mind, thought he was the great being, the great actor; and their own insignificance and the great

truth, they did not know, till they were told by the Supreme Śakti (*Arul*) herself. This teaching is repeated in the story of the Tripura Samhāra. This is what is taught to Arjuna by Kṛishṇa, not to think that he is the actor, that he fights, and that he kills, but that he should dedicate all his acts to Īśvara as His acts, in whom he must fix his thoughts, attaining a mind perfectly balanced towards evil and good. When therefore Durga or Śakti means Supreme Śakti or Wisdom, it is easily conceivable after the nine dark nights of conflict of good over evil, all arts and learning and knowledge and work and sport should receive their light and life, and the Pūjā to Mahādevi, Mahālakshmi, and Mahāsarasvatī, and weapons and tools (*Āyudha pūjā*) &c., should be celebrated. This was originally celebrated in the spring, when after the death and darkness and misery of winter, nature herself put on her best and freshest robes, and everything assumed beauty and life and light. But it was changed from spring to autumn as Rama worshipped Durga in this season before commencing his great fight with Rāvaṇa. And Arjuna invokes her aid also in the famous battle of Kurukshetra, and it is said that 'Durga Ki Jai' was the universal war cry in India. And from this also, we gather what were the notions of true warfare among Hindus. No war could be justifiable unless its object was to put down injustice and vice and lawlessness; and no war could be sanctioned which had merely the object of greed and gain and power only.

People may ask why God should be represented as terrible at all, but this goes to the history of evolution of all religious ideas in this land and elsewhere (even the God of the Christians is an angry and jealous god), and we gather also our own feeling on the matter when we speak of "righteous indignation." The story of Umā Haimavati being the mediator* between the Ignorant gods from Indra down words is repeated in all the Śaiva purāṇas, with the more explicit mention of Śiva as the Supreme Brahman and this has vast bearing also on the history of the evolution of the Brahmic Ideal. This story taken with the stories of Dakṣa's sacrifice, and the sacrifice performed by the Rishis of Dhārūkāvana, leave no doubt about the true meaning.

THE FIRE SACRIFICE,

In any of its three forms was the original mode of worship by the ancient Āryan, and in this worship all the gods are invoked. Thereby

* Cf. The famous line "தாயுடன் சென்று பின் தாழ்த்தையைக் கூடி" "follow the mother and embrace the father."

the idea of the only One without a second was being forgotten, and the rituals and sacrifices became more and more formal. The improving conscience and thought of the people felt that something must be done to make the sacrifice to the One true God more explicit, and to eliminate from the category of the true God, all the minor gods who were till now addressed as one with God. And greater veneration was being paid to the sound of the Vedas as mantra and not to the true spirit, (this class gave rise to the Pūrva Mīmāṃsa or Śabda Brahma Vādam) and this pernicious influence had also to be checked. And hence, the Paurāṇika, who narrated not facts in political history, but a much more important aspect of history, namely, the mental and spiritual history of a people, invented these episodes, to illustrate the usual trend in the public minds, and the changes which were being slowly introduced. The Kena Upanishat story proves that the earlier gods were even discredited at the time of this Upanishat, and it explains also that the worship paid to these deities in the Vedas was nominally so, but really to the Supreme and that these Gods and their triumphs merely represented the One True God and His Triumphs.

THE DAKṢHA STORY,

Would even point to a time when the Āryans had fallen to a lower level, and the true spirit of sacrifices (Dākshāyaṇi-Kriyā Śākti) was totally ignored, and they turned a deaf ear to true counsel, and more heroic measures were necessary, which was nothing else than the entire putting down of sacrifices. And the Gods from Viṣṇu downwards are smashed by Virabhadra, the creation of God's anger, and the sacrificial place is turned to a crematorium. And when Dakṣha relents, we find actually in the Vāyu Purāṇa (See the account in Wilson's Volumes), God Śiva, telling him that all sacrifices and worship which is not directed to the glory of the true *Brahman* is bound to end in such failure, and that worship really belongs to God, and must be directed to Him solely and wholly to ensure salvation. And the proud and haughty Ṛishis of Dārūkāvana,

THE ŚABDA BRAHMAVĀDIN^s,

Had also to be put down similar y, and the Deer which they created, and sent to destroy God (Śiva), by its tearful noise, represents merely the Veda (மரணமொழி), pronounced without meaning, and God Śiva, took up this Deer at His fingers' end, held it up close to His Ear, without any evil effect, only to illustrate, that however loud we may shout out the name of

HE IS THE LIGHT OF LIGHTS.

52. When Umā out of playfulness shut the eyes of the Supreme Lord, the whole worlds became dark, which darkness was

God, it cannot reach His ears and have any effect, and unless and until we bring to bear our whole heart and whole soul, in His praise. And in this connection how full of meaning is the line from St. Māṇikkavāṣagar;

“வேதங்கள் ஐயாவெனவோங்கி ஆழ்ந்து அகன்ற நண்ணியனே.”

“The Vedas cried Oh Father, and Thou transcendest far far beyond.”

and each one of the five words following the word Vedas, shows the ever increasing distance between Vedas and God, though in other places, God is extolled as “வேத விழுப்பொருள்.” (The Supreme Truth of the Vedas.)

This is the true meaning of these episodes, and Oriental Scholars have sought vainly to read into these, conflicts between a savage creed and the true ancient Gods, and nothing can be further from fact than to say that Śiva was not the God of the Brahmans. Lassen truly observes after a careful reading of Mahābhārat that Śiva was the God of the upper classes, Brahmans and Kshatriyas, and Manu in mentioning the caste of the Gods, makes out that Śiva is Brahman, Viṣṇu Kshatriya, and Brahma Vaiśya, and Indra Sūdra, and their worship by the respective castes are recommended. And Śrī Rāmakṛiṣṇa Pramahansa speaks of Śiva as the ideal of all contemplative and self-absorbed men, and as the God of the Yogis; and the description of the Muni, (Yogi) is almost the same as that of Rudra even in the Rīgveda, (R. V. X. 136) and the Muni and Rudra are declared to drink the *Viśva* together. And in the Mahābhārata, Śiva is over and over again spoken of as the Yogi of Yogis. And the form ascribed to Śiva, his braided hair, his naked body or body clothed in skins (அம்பரமாம புள்ளித்தோல்—Skin consisting of Ambara-Ākāś), with Upaviḍa of snakes, with his Ganges and Daṇḍu, are exactly the features and accompaniments of a Brahmin Ascetic (Yogi), and the remarkable resemblance will be strikingly noticed in the Poona Art Pictures of Siva and Pārvati, Vāsiṣṭha or Viśvāmitra and their wives. And to-day ninety per cent of the Hindu Population wear the emblems of Śiva, Ashes and Rudrāksha, and the temples of Śiva cannot be counted in numbers, and one need only try to count the temples mentioned in Mr. R. Sewell's book on South Indian Antiquities. (Vide the papers on Śvetāśvatara Upanishat and Śaiva Religion in my “Studies”).

52. “In this Indestructible, (Brahman) the sun and moon were established” (Br. Up. 3.8 11.) “There shines not the sun, nor moon and

removed by His third eye. They know not that by this tradition that all the Lights of heaven are but reflections of His Supreme Jyoti form.

HE IS YOGI AND BHOGI.

53. They know not that the Devas felt dejected and unhappy for want of sense-enjoyment when the Supreme Śiva assumed Yoga. They know not that when God Viṣṇu persuaded His son Kāma Deva to face Śiva, the latter burnt him to ashes by His Upper Eye; and when the Supreme however became united to the Gracious Mother, Umā Haimavati, all sentient creatures recovered their happiness.

THE REASON FOR HIS ASSUMING FORMS.

54. Unless the Supreme can assume Forms, we cannot have manifestations of His Pañchakritya, and of His Grace to His Bhaktas. We cannot get the sacred Revelations. We cannot eat the fruits of our Karma, and seek release by Yoga, and by sacred initiation.

GOD IS RŪPA, ARŪPA AND RŪPĀRŪPA.

55. Once we assert Form to the Supreme, it follows that It is Formless also. From this again, we derive a third Form which is neither Form nor Formless. All these three varieties of Forms are assumed only and solely for the purpose of destroying our own physical forms, (cause of birth and death).

GOD SHADADHVA MŪRTI.

56. If asked why God is spoken of as Adhva Mūrti (having the Adhvas for His Body), it is because His is Eternal and stars, nor do these lightnings shine, much less this fire. When he shines forth, all things shine after Him. By Brahman's shining, shines here all below." (Śvetāś. Up. vi. 14; Kaṭha Up. v. 15; Muṇḍ. Up. ii. 2, 10; Gītā xv. 6.)

55. The first is called the Sakala or Aparā, the second is called Nishkala or Para, and the third is or Sakala-Nishkala or Parāpara.

56. These six adhvas are (1) Kala, whose subdivisions are Śāntyātita Kala (சாந்தியாதீதகலை), Śānti Kala (சாந்திகலை), Vidyā (வித்யை), Pratishṭa (பிரதிஷ்டை), Nivirti (நிவிர்த்தி), (2) Bhuvana, (3) Varṇa,

omnipresent and inseparable from all these bodies, and He actuates and moves both Chit and Achit, that the Vedas call Him so.

GOD IS MANTRA MŪRTI.

57. If asked, why it is the Vedas speak of Mantra more specially as His Body, it is because that, of the material causes of the Universe, namely, Vindhu (Kuṇḍalīnī), Mohinī (Aśuddha Mayā) and Mahat (Parkriti), the Vindu body is the purest, and is in Union with Śiva Śakti.

THE REASON.

58. And because this Mantra originates from this Pure Vindhu, and is caused and permeated by Paraśakti and is the cause of man's progress and salvation, all the Vedas speak specially of the Mantras as Hara's Body,

GOD IS PANCH MANTRA MŪRTI.

59. If asked why of these Mantras, the Tantras speak of the five mantras, Īśāna &c., more as His Body, Hear! These five

(4) Mantra, (5) Pada, (6) Tatva, and these respectively form (1) members of His body, (a) head, (b) face, (c) chest, (d) arms, (e) feet, (2) hairs, (3) skin, (4) blood (5) nerves, (6) flesh and bones. Vide mantra No. 991 in R. A. Śāstrin's *Lalitā Sahasra Nāma*. "*Transcending, etc.* (Śhaḍadhvātā-rūpīnī). The six adhvas are, words (Padādhva), worlds (Bhuvana), letters (Varṇa), categories (Tatva), parts (Kalā) and Mantra (Mantrādhva); of these, three are the parts of of Vimarśa, and other three of Prakāśa. The Virūpāksha Pañchāsika says, "The quality of Vimarśa is attributed to three viz., words, mantras and letters, of Prakāśa, is worlds, categories and parts." About these the Jñānārṇava says, "In this Chakra there are six adhvas, O Devī, adored by warriors,.....thus one should meditate by six adhvas upon the pure Śrīchakra." Thus ends characteristics ascribed to each adhva i. e., adhvas of meditating upon Śiva, viz., as manifested in words, &c. The Dakṣiṇāmūrti Sam. also: Hear now, O ruler of Yogas, the nature of six adhvas....thus one should meditate by six adhvas upon the Śrīchakra."

59. The Pañcha-mantras are Īśānam, Tatpurusham, Aghoram, Vāma-devam, and Sadyojātam. They are called Murtam, Vaktṛam, Hridayam, Guhyam, and Murti; and their respective functions are Anugraha, Tiro-dhāna, Samhāra, Stithi and Śrīṣṭi. Īśāna, is so called as it is filled with

mantras arose first and is the cause of all other Mantras, and are guided by the five First Śaktis.

Adhikarana III.

GOD AND TRIMŪRTI.

60. If it be asked how the gods Brahma and the rest are also Forms of Hara, it is so, because it is by the Power of His Śakti that these gods perform their functions. The objection that if

the highest qualities and is the ruler of all and it is called Mūrta, because it grants the highest wish of *Tatpada*. It is called *Tatpurusha* because it dwells in all souls as *Antaryāmi* and it is called also *Vaktra* (mouth) as it fills the worlds with *Saptajāla*, the product of *Nādhā* and *Bindu*. *Ghoram* is *Ajñāna* and *Aghoram* is *Jñāna* and as its place is the heart it is called *Hridaya*. *Vāmadēva* is so called (*Vāma* = left or cruel) and (*Deva* = Prakāśa or light) as it plunges the soul in *Māyā* (lower) in pursuit of *Dharma*, *Artha* and *Kāmā*, and its form is light; and it is called *guhya* as it induces *Vijñāna* etc., from *Bindu*, and this is a *Sūkshma* act. *Sadyojātam* is so-called because it induces from its mere wish *Sthūla* and *Sūkshma* bodies to souls, through *manteśvara* mantra, and that is the reason why it is called *Mūrti* also. These five mantras form five Śaktis and together with *Hārāṇi*, *Janāni* and *Rhodayatri*, they form the *Ashṭa Śakti*. *Hārāṇi* Śakti acts both as *Samhāra* and *Anugraha* Śakti. *Janāni* as *Srīṣṭi* Śakti; and *Rhodayatri* as both *Stithi* and *Tirobhava* Śakti. The *Pañcha* mantras were the first to arise and they are called *mantra mūla* as all others rise from them. These are called *Brahmans* also, and there is a special *upanishat* devoted to it and which is translated into English in the September number of the *Siddhānta Dipikā* (1912).

It may be noted here that the commentator observes clearly that these mantras are only God's bodies, so-called (*Upachāra*) and not real, as He is *Chit-sorūpi* and can have no bodies in *Māyā* or *Mantra*.

60. The power of these Gods is confined to and by the respective Material planes in which they exercise their functions. Gods, Brahma and Vishṇu, cannot rise above the *Prakṛiti* plane of the Universe, Rudra and Maheśvara above the *Aśuddha Māyā* plane and so on. So that, an All-seer and All-worker is essentially necessary.

these gods perform these functions, no other God as Hara is necessary is met by the fact that these Gods can only perform one and only function each.

GOD'S ŚAKTI ONE.

61. The Śakti is not many but only one. It appears as various by its manifestation in various functions. Just as the one Supreme Law and Power vested in the person of our August Sovereign appears as various when executed by Her Majesty's ministers of state, Hara actuates all Gods and grants boons and salvation according to His own Supreme Will.

FORM OF ŚAKTI.

62. சத்திதன் வடிவேதென்னிற் றடையிலா ஞானமாகும்,
முய்த்திடு மிச்சைசெய்தி யிவைவ்ஞானத் துளவோ வென்னில்
லெத்திற ஞானமுள்ள தத்திறமிச்சைசெய்தி
வைத்திடுமறை பின்ஞானன் வருவிடுங் கிரியையெல்லாம்.

IT IS PURE INTELLIGENCE.

62. The form of this Śakti is Pure Intelligence. If asked whether Supreme Will and Power are also found in this Supreme Intelligence, yes. Where there is intelligence, there is will and power. As such the Power and Will will be manifested also by the Supreme Chit Śakti.

61. One minister of State works for peace, another for war. One educates, another punishes. One is engaged in collecting Revenue, another in spending. One attends to Home affairs and another to Foreign affairs. And all these derive power from one and the same source. The commentators mention the incidents of the Daksha's Sacrifice, Mārkaṇḍeya's salvation, the churning of the Ocean etc., as illustrating that none of the Lower Gods can act independently of the sweet will of the Supreme Paramaśiva.

62. The saying "Knowledge is Power" explains the statement above. The phrases தடையிலா, மறைப்பில் that cannot be obstructed or hidden applied to the Supreme Intelligence, have to be remembered particularly. The Siddhānta does not contemplate any Power or Intelligence which can even temporarily undergo obscuration or change or become impure. In the presence of this Supreme Sat Chit, there can be no darkness, no ignorance and no sorrow at any time. Darkness, ignorance and sorrow

ICHCHĀ, JÑĀNA AND KRIYĀ ŚAKTI.

63. This one Parāśakti becomes three as Ichchā, Jñānā and Kriyā Śaktis. Ichchā Śakti may be defined as the Supreme Love, desiring the welfare of all living creatures. As Jñānā Śakti, God knows all, and the wants of each and every one, and grants their deserts. By His Gracious Kriyā Śakti, the Lord creates all these worlds.

JĪVA IS NOT EQUAL TO GOD.

64. Can the Jiva by possession of his will, intelligence and power be said to be equal to God? No. These powers of the Jiva are veiled by the eternal mala or impurity. The soul knows by the Grace of God, according to karma performed by him. The cannot be postulated by attributing any veiling or obscuration to this Supreme light. The Supreme light unlike the Earthly suns, shines everywhere and at all times and in all splendour, undiminished and unobscured though the poor mortals as we are, cannot and will not perceive this light, owing to the veil or covering over our eyes (and not over God, mind), just as the blind man fails to perceive light on even a bright noon day. The little covering is over the blind man's, little man's little eyes and not over the sun, (try to compare the dimensions man's eye and that of the sun), though the poet sings that even a small umbrella can hide the sun. The poet forgets that it is not the great sun the umbrella hides, but his little head. There are many similiar fallacies in popular speech, and this one particular fallacy is a fruitful source of error.

63. At the sight of the jivas weltering in sin and suffering, God's Love is excited, and He *wills* to save the souls, and intelligently sets about adjusting *means* to this end, and the special *means* adopted for their salvation is by creating these worlds for gaining experience and wisdom. The following verse from Mahābhārata show that the worlds are created for the enjoyment of jiva; "Know O Kesava, that this all, consisting of animate and inanimate existence, with heaven and other unseen entities; which occurs in these worlds, and which has the All-pervading Lord for its soul, has flowed from Maheśvara, and has been created by Him for the enjoyment of Jiva." The following line from Emerson shows also what the best Christian opinion is. "Everything is prospective, and man is to live hereafter, that the world is for his education is the only *sane* solution of the enigma,"

soul is not self-dependent enough to secure the fruits of his works or salvation, himself.

HIS DIFFERENT FORMS.

65. When pure *Jñāna*, He is called *Śivam*. When Pure *Kriyā*, He is called *Śakti*. When *Jñāna* and *Kriyā* are equally balanced, He is called *Sadaśiva*. If *kriyā* predominates, He is called *Maheśvara*. If *jñāna* predominates He is called *Vidyā*. In these Forms or Bodies, He performs the various functions, constituting Reabsorption (*Laya*), Enjoyment (*Bhoga*) and Creation (*Adhikāra*).

HIS SVANTARA BODY.

66. These five forms of *Śivam*, *Śakti* &c., form His Five-self-luminous Bodies. As these *Śiva-Tatvas* are in existence before the generation of Time itself, these may be said to be *eternal* (*Nitya*). The order is not order in Time, therefore, but order in manifestation of *Jñāna* and *Kriyā Śaktis*.

GOD NIRVIKĀRI.

67. As one actor plays the part of many characters such as *Rāvaṇa*, *Rāma* etc., so the Supreme One works in all these Forms and yet remains one and unchanged. All these Forms are His *Śakti*. He and His *Śakti* are related as the tree and its inner solid core (ਅੰਤਰ).

GOD UNKNOWNABLE EXCEPT THROUGH HIS GRACE.

68. Just as the crystal appears as the various colours reflected on it, yet remains unchanged, so God manifests Himself as variously as His *Śakti* Forms, and remains Pure and one. And He cannot be perceived except when He manifests Himself in His *Aruḥ Śakti*.

65. The first two forms, *Śivam* and *Śakti* constitute the *Laya* or *Nishkala* Body. *Sadāśiva* is the *Bhoga*-Form or *Nishkala-Sakala* body. *Maheśvara* and *Vidyā* are the creators and constitute the *Sakala*-Form.

66. We will have to note that there are forms of Matter which lie beyond Time and Space too. These bodies are called *Svatantra*, as these bodies are the purest and most translucent and God's Light shines in its own Form.

THE UNIVERSE IS AFTER GOD'S IMAGE, MALE AND FEMALE.

69. All this Universe is of the Form of Śivam and His Śakti. Of Their form, are all males and females, possessing marks and qualities agreeing and differing from each other. By the Power of Śakti, are all our welfare secured. People do not understand the secret meaning of the Śivaliṅga and Piṭa.

70. சிவனுரு வருவுமல்லன் சித்தினு டசித்துமல்லன்
பவமுதற் றெழில்களொன்றும் பண்ணிடுவானு மல்லன்
தவமுதல் யோகபோகம் தரிப்பவ னல்லன்றானே
யிவைபெற வியைந்துமொன்று மியைந்திடா யியல்பினுனே.

GOD IS ALL AND NOT ALL.

70. Śiva is neither a Rūpi nor an Arūpi. He is neither chit nor achit. He does not create nor sustain nor perform other functions. He was never a Yogi nor a Bhogi. Though present in and pervading all these inseparably, yet, He is of a nature different from all these.



69. Compare Mahābhārata, page 74 (Anuśā Parva). "This universe of mobile and immobile creatures is pervaded by two kinds of forms (male and female). Every being with the mark of the masculine sex should be known to be of Īśāna; while every being with the mark of the feminine sex should be known to be of Uma."

70. After all the above-named discussion, note the supreme position assumed by the Siddhānta finally.

SUTRA II.

Advaita Lakshana.

GOD'S RELATION TO THE WORLD.

- I. உலகெலா மாகி, வேறாய், உடனுமாய் ஒளியாய் ஒங்கி,
அலகிலா வுயிர்கள், கண்மத்து, ஆணையின் அமர்ந்து செல்லத்,
தலைவனாய், இவற்றின் தன்மை தனக்கெய்தலின்றித் தானே
நிலவுசீ ரமலனாகி, நின்றனன், நீங்கா தெங்கும்.

One with the world, and different, and one-and-different, The
Light transcendant,
The Lord who guides souls innumerable, in obedience to
His Will (Ājñā Śakti) and each ones' karma ;
The First Cause, untouched by the defects of His creatures ;
Self-luminous Nirmala Being, stands, secondless, pervading all.

1. The author expands this one verse into ninety-five stanzas and the division by commas in the Tamil verse shows the various parts of the same and each is in answer to different objectors. The primary division is into four adhikaraṇas, and the reader is asked to follow this with the Śivajñānabodha Sūtra and chūrnika and adhikaraṇas and illustrations. We give very few notes, as the subject is more or less fully treated in my edition of *Śivajñānabodham*.

We will also refer to the papers in our "*Studies*" on "Mind and Body", "The Two Gems", "God and the World" and our "Review of Drāviḍa Bhāṣya". All knowledge is relative, and the true purpose of Philosophy and Religion is to seek the relation that subsists between man and the world and God; and from the relations deduced, we proceed to govern our life and guide our actions. In discussing these relations, some people deny the existence of some one or other, or all, of these things; and some in doing so, assert the identity of the one with the other. Most people do not know however to keep the divisions and subdivisions separate, and they confound and confuse some and all of them. Now we shall state some of these questions distinctly.

(1) Whether the existence of all or any one or any two is accepted or denied?

(2) Whether between any two. (a) Both are regarded as substances, (b) or both are regarded only as phenomena, (c) One is substance and the other phenomenon, (d) One is substance, another is attribute.

(3) What is the relation between these sets? (a) Whether order in place, Co-existence, (b) Order in time, Succession, or cause and effect, (c) or any other.

(4) Whether (a) as between substance and attribute, substance and phenomena, cause and effect, substance and cause alone are real; attribute, phenomena and effect are unreal, (b) whether the latter are real, and the former unreal.

All these are distinct questions and require distinct answers. And if one wishes to be exact, he must try and answer these questions.

The second Sūtra is the Sūtra which discusses this Relativity. Our name for this relation is *Advaita*. This *Advaita* relation differs from that of every other school, though it shows the way to reconcile all these schools by accepting the element of truth contained in each.

The word 'Advaita' is interpreted as meaning '*ananya*' both by the St. Meykaṇḍa Deva; and by St. Nilakaṇṭha Śivāchāryar in his Bhāṣhya on the Vedānta Sūtras. This Advaita, the Bhāṣhyakāra says under II. i. 22, is not that form of Viśiṣṭādvaita declaring *Bhedābheda* nor is it *bheda* as between a pot and cloth, nor absolute *Abheda*, as that of pearl and silver, one of them being illusory, but he sets up a form of *Ananya-vāda*, as the non-difference between the body and the embodied or substance and attribute. The Prapañcha cannot exist apart from God and is inseparable, and inasmuch as whatever cannot exist apart from another is conditioned by the latter, they may be said to be one; and therefore Brahman is said to be one with the Chetana and Achetana Prapancha; and yet there is a natural distinction between the two, so that the Supreme Brahman is ever superior to the other two. Thus he seeks to reconcile the *Bheda* and *Abheda* Śrutis. The Siddhānta writers also distinguish their Advaita from Bheda, Abheda and Bhedābheda doctrines which assert difference like light and darkness, one-ness like gold and ornament, one-and-different like words and meaning, and yet postulate Bheda like eye and sun, Abheda like soul and body and Bhedābheda like the soul and eye-sight. As will be evident, the analogy of soul and body, vowels and consonants is to describe the Abheda relationship and this relation is called *Tāśātmya*; and Śivajñāna Yogi distinguishes two kinds of this; (1) one thing appears as two like the

Adhikarana. I.

MĀYĀVĀDI'S OBJECTION ANSWERED.

2. When all the Vedas proclaim the Oneness of God without a second, why do you potulate a second by speaking of His Presence in souls? No. You misread the Vedas. They only declare that there is only One God. His relation to the souls is that of the letter (A) to other letters.

GOD IS ALL AND NOT ALL.

3. As the soul is attached to its forms and organs (physical body) and is yet separate from the body, so also is Īśa attached to the souls. However, the souls cannot become God, and God cannot become the souls. God is one and different from the souls.

body and the embodied, or substance and attributes, (2) where two things become one by the power of association (அது அது ஆதல்) and he says the former kind of Tādātmya is called as such, and the latter kind of Tādātmya is called Advaita. And he distinguishes from the above said relation, other kinds of relations like *aikhyam*, as union of the Ākāś in the pot and the Mahā Ākāś, *Samavāya*, like fire and heat (*Samavāya* of Tārkīkas is same as Tādātmya). *Sayyogam*, like fingers on one's palm, *Sorūpam* union from some one similarity, and *Anirvachanīyam*. We may also point out that of all Indian followers of Śaṅkara, it is Maṇḍal Dvivedi alone who points out in his work on "Monism or Advaitism", which we have quoted at length in our 'Drāviḍa Bhāṣhya Review' that Advaita means *Ananya* and not *Eka* or *Abheda* or *Abhinna*.

2. St. Arul Nandi Śivāchāriar does not devote much space for the discussion of *advaita*, and he does not even use the word anywhere in his works. He however defines it as ஒன்றாகாமல், இரண்டாகாமல், ஒன்று மிரண்டுமின்றாகாமல்", meaning neither one nor two, nor negation of either" in his "*Irupā Irupaiṭu*." The illustration of Vowels and Consonants is found in Aitareya Aranyaka "Its consonants form its body; its vowels, the soul (Ātmā)." Cf. also. "He who dwells in Ātmā and within the soul, whom the soul does not know, whose body (Śarīra) the soul is, and who rules the soul within, He is Thy God, the Ruler within, The Immortal". Brihadāranya Up. 3, 7, 22.

Adhikarana II.

HOW GOD ACTUATES SOULS AND KARMA.

4. The Soul, subject to good and bad Karma endures birth and death, and pleasure and pain. The soul enjoys the fruits of Karma through the Power of God, in the same way, as a King metes out reward and punishment in this mundane world or as a physician applies remedies. The fruits cannot attach to a future birth by the appropriate bodies etc. of their own force.

THE LOKAYATHA'S OBJECTION.

5. If you object to the existence of Karma, by saying that both pleasure and pain are only natural to us, then natural characteristics must be harmonious. Men should not be subject to pain and pleasure which differ. You again point to a natural fact such as water becoming fragrant when flowers are soaked in it and becoming warm when heated.

MAN IS DIFFERENT FROM HIS ATTACHMENT AND MUST BE INTELLIGENT.

6. Just so; the water becomes fragrant or hot, not by its own nature but by its attachment. So also the two Kinds of Karma become attached to the soul. Pains and pleasures cannot attach themselves to a non-intelligent, non-conscious substance.

ANOTHER OBJECTION. THERE IS NO FUTURE STATE.

7. It is again objected that a man's effort is the cause of his earning wealth and enjoying pleasure. The indolent can never gain nor can they enjoy. If, otherwise, persons must secure wealth who do not possess industry and effort.

THE SAME ANSWERED.

8. To this we reply that a man's effort or indolence is the result of his *previous* Karma. Then again, when a man is most industrious in the pursuit of wealth, suddenly he becomes indolent. Then again wealth secured after great effort is suddenly lost by fire or theft etc. Besides, the most indolent are also rolling in luxury.

HOW KARMA ACTS.

9. Gain and loss and pleasure and pain, honour and disgrace all these six, become attached in the womb. They manifest themselves as the result of one's endeavour. They are the result of the endeavour made in a previous birth. Results of present endeavour will be manifest in a future birth.

HIS BODY IS CAUSED.

10. Karma being acts of the body, how was the body caused you ask. The karma of the last body causes the new body. They are mutually connected as cause and effect, as the seed and tree mutually cause each other.

HOW OUR FUTURE IS FORMED.

11. If past Karma is eaten in this birth, how do you get seed for a future birth you ask. This Karma consists of acts producing pleasure or pain. These acts caused the present body and in performing them again, other acts are formed. It is impossible to act without giving rise to other acts. Hence the connection.

THE ABOVE POINT ILLUSTRATED.

12. As the fruit of husbandry yields us food for present enjoyment and seed for to-morrow, so also, our acts also account for our present enjoyment and form seed, the fruit of which will be enjoyed in a future birth. This is the eternal order of Karma.

9 & 10. The author points out how personal effort is necessary in all the stages. Even a seed would not sprout into a tree nor a tree yield seeds without cultivation and watering.

12. The three kinds of Karma and their definition have to be borne in mind. *Sañchita* karma follows one from birth to birth. *Prārabdha* karma is formed out of *Sañchita* and is the direct cause of the body and worlds and enjoyments, one is born to in the present existence. *Ākāmīya* karma is the seed gathered for a future sowing while so enjoying and consists of *Punyam* and *Pāpam*. From the beginning of this adhikarapa to this, the Siddhāntis position is established as against the *Lokāyata*. *Prārabdha* is distinguished as *Ichchā*, like the pleasure and pain endured by a person in performing a secret sin, *Anichchā*, like the results of lightning, storms etc. and *Parechchā* as one suffers punishment meted out by

GOOD AND BAD KARMA DEFINED.

13. Karma are either good or bad, performed without harmony by the mind, speech, and body. By good karma, you do good to all sentient creatures. By bad karma, you injure all. The Supreme Lord understands your deserts and makes you suffer pleasure or pain accordingly.

the king. They are called also as *Dṛishṭam*, where results appear at once from our present acts as in taking medicines etc., *Adṛishṭam*, where present acts produce results in another life; *Dṛishṭūddṛishṭam*, where as in performing asvamedha, the present acts yield results in present as also in future life.

13. The definition of Good and Evil, (*Hitam* and *Ahitam*) Right and Wrong, *Puṇyam* and *Pāpam* as herein given has to be noted carefully. It is the doing of acts which give pleasure or pain to all and every sentient creature within one's own sphere, and one's own pleasure and pain is also involved. Humanity is so tied that one cannot think of his own good or his own loss absolutely. It is only when a man judges of his act in their effect on the whole of humanity, that he can be judging rightly. In our view of *Puṇyam* and *Pāpam*, the doing of good is enjoined as a positive duty, as much as the refraining from evil or injury. The list of thirty two Dharmas or charities contains every one of those active duties which a man can think of to benefit his fellow creatures by removing their sufferings and adding to their pleasure. The sole trait of the Saintly consists in their overflowing Love towards humanity and in their pain and sorrow at their fallen brethren.

“கள்ளத்தலைவர் துயர் கருகி தன் கருணை
வெள்ளத்தலைவர் மிக ”

says Saint Umapathi.

We were most pained to see the phrase “desiring the welfare of all” in Gita chap V, 25 most sapiently explained to mean “injuring none”. This sort of tendency marks the downward fall in Hindu Ethics, and some of the reproaches levelled at Hindu Quietism are not altogether undeserved. Who could do a greater harm to society than by the perverted explanation of the Gita passage as given above? A positive injunction to do good to all is construed into a mere negative injunction to injure none. And how can troubles of the sinning and sorrowing humanity ruffle the undisturbed calmness of such a saint. We have elsewhere pointed out that such a calmness will not prevent a man from a rebirth but it only presages the storm that is to follow. Woe Woe to those who would follow out such views of calmness and saintliness.!!!

THE PŪRVA MĪMĀMSAKA'S OBJECTION ANSWERED.

14. How does God mete out the fruits of Karma you ask. He the Omnipresent does so, out of his Love to his creatures. He blesses those who do good and afflicts those who do wrong.

GOD'S WAYS ARE ALL LOVE.

15. It is out of His Love, He punishes the wicked. He punishes those who do wrong and makes them mend their ways and do right. All his acts therefore flow out of His Love.

AN ILLUSTRATION.

16. Parents chastise their refractory children. Is this not out of love? God's anger is also similarly manifested.

FURTHER OBJECTION ANSWERED.

17 & 18. Acts themselves produce fruits; no God is necessary you say. But these acts themselves are lost as soon as performed. You further instance manure and medicine which die and produce results. But this rule does not hold good in every case; as when you give food and betel to a starving man you secure no strength but faces.

FURTHER ANSWERS.

19. Further the example of manure and medicine is not a proper one. But if you still say there are instances where acts performed in one place produce fruit in another, such as Tila-tarpaṇa on water *Havis* on fire and alms, yet these are found to perish even here. How can they produce effects in another world?

THE SAME ARGUMENT CONTINUED.

20. You say that all these acts leave their impress on the doer's mind, and are reproduced from the mind in another birth. If so, sir, the heaven and hell and earth attained to by the virtuous and vicious resolve into your mind and they were born again from your mind. My dear sir, your beautiful words are wonderful!

GOD IS THE SUPREME LAW.

21. The gift and giver, the rites and receiver, all perish; as such, an Eternal Knower who can mete out good and bad is

necessary. All good actions are the ordinations of the Faultless God. If we follow His Law, we will also be freed from our disease.

HOW?

22. Souls enjoy alone in conjunction with body and organs, place and time and order, action and object; all these latter are non-intelligent and cannot attach themselves to the soul of their own accord. The soul being bound cannot choose these of its own power. As such the Infinite Being brings about their union by the Supreme Power of His Law, (Āñja Śakti) and out of His Supreme Law.

LOVE IS LAW.

23. Good behaviour, Love, Grace, Āchāra, courteous reception, amity, good sense, blameless austerity, charity, respect, and reverence, and intelligent truthfulness, faultless *Sannyāsa*, humility, if these constitute blameless Virtue, they are also the ordinances of the *Loving* Lord.

LOVE GOD.

24. When one worships the God he loves, with mind fixed, and mantras and words of praise, and hands showering forth flowers, after getting rid of anger, desire and other faults, and entering on the practice of the above named virtues, then the most Ancient of the ancient gods will deign to accept his worship.

23. These virtues are comprised under *Iyama* and *Niyama* of the eight kinds of yoga, and are general to every one, whether he believes in God or not. These are not sufficient and as we have elsewhere pointed out, love of God is necessary to free one from his sin, though without this moral perfection no further progress is possible. Hence, the next verse deals with the worship of God.

24. The word in the text “இச்சித்த தெய்வம்,” “any God loved” is general and refer to the worship of any deity, the sole requisite being that he leads a blameless life, and is filled with true devotion and perfect harmony of thought, speech, and deeds.

It is however contended that Śiva understands and metes out the reward. This is not a mere matter of sectarian prejudice. If as we contend, Śiva stands for all that is highest and noblest and purest in our conception of the deity, it follows that such a Power can alone confer any real and lasting benefit. Our conception of what we hope for, our ideal of

AND THE TRUE ONE WILL SHOW YOU GRACE.

25. “யாதொரு தெய்வங் கண்டீரத் தெய்வமாகியங்கே
யாதொரு பாகனூர்தாம் வருவர்மற்றத் தெய்வங்கள்
வேதனைப் படுமிறக்கும் பிறக்கும் மேல்வீனையும்செய்யும்
ஆதலிலவையிலா தானறிந்தருள் செய்வனன்றே.”

25. Whatever God you worship, even as Him, the Consort of Umā will appear there. Other gods will die and be born, and sin and suffer by performing Karma. He, who is above all this, will understand your true worship and show you Grace.

THE REASON THEREOF

26. When we worship some beings, such as parents, &c., it is not they who show us grace in the future state. Even where these gods show us grace, it is thus. All these gods are under the guidance of the Supreme power; and the Supreme grants us our prayers through them.

THEREFORE WORSHIP THE TRUE GOD.

27. If it is Śiva who shows you Grace ultimately, the love of Him will be the supreme virtue. All other worship will be

Mukti is also in consonance with our conception of the Deity. And our contention is that the idea of Mukti as postulated in Siddhānta is the highest; and unless one attains to it, there will always be a return, and immortality will be merely a shadow. The reason is given plainly in the next stanza where the conception of God as the *Unborn* (Ajā) and Nirmala and Nirguṇa is contrasted with the conception of the deity as subject to all the laws of birth and death. How can one cure you of a disease, when he is subject to it himself?

25. Cf. (a) The words of that most ancient poet Nar-kirar.

“இவரேழுதற்றேவர் எல்லார்க்குமிக்கார்

இவரல்லவென்றிருக்கவேண்டாம்—கவராடே

காதலித்தொன்றேத்துகிரேல் காளத்தியாள்வாரீர்

ஆதரித்ததெய்வமேயாம்.”

26. Just as the honors conferred by the Viceroy of India flows directly also from Her most gracious Majesty, so do also the gods show grace each in his own sphere of influence.

27. The author explains his true attitude with regard to his own religion and other religions in these verses. He does not condemn the worship of other gods, for the simple reason that all such worship is useful

lower and vain. The highest Dharma is Śiva's command. He has no desires himself; (and so this worship is not for his pleasure). His sole desire is to do you good. So persevere in His worship.

THE WAY OF WORSHIP.

28. தாபரஞ்சங்கமங்கொன்றிரண்டுவினின்று
மாபரன்பூசைகொண்டிமன்னுயிர்க்கருளைவைப்பன்
கீபரன் தன்னெடுஞ்சிலநினைவையேல்நிறைந்தபூசை
யாய்ப்பரம்பொருளைநாளுமாச்சிசீயன்புசெய்தே.

28. The Supreme accepts worship both in material Forms (Śiva Līṅga) and in living Forms (God's devotees) and shows His Grace. If you can place Him in your heart and worship, this will

in that all such worship, if true, tends to raise him from his own low desires and selfish instincts, and towards a nearer approach to the Supreme God; and the All-Seer, and All-knower, and All-gracious cannot fail to take note of his sincerity and love, and to reward him as he deserves. But however useful, the worship of the lower god cannot be the highest object of our aspiration. We can bow before the Fountain of Grace itself direct, and drink of the supreme bliss- This is also the teaching of the Gītā, and in reading it, one has only to remember, that whenever Lord Kṛishṇa speaks of Himself, he speaks as the supreme Guru and Āchārya of Arjuna, and as such, represents the supreme God Himself. Many a passage will be unmeaning otherwise; and the worship of Himself which he recommends is not to be take to mean any Saguṇa worship or the worship of any God other than the Highest.

Cf. "Become wise at the end of many births, one worships Me. That high-souled saint is very rare to whom Vāsudeva (the Supreme God) is all." vii. 19.

"Whatever form devotee wisheth, in faith, to worship, that faith in him do I render firm." vii. 20.

"Possessed with that faith, whoso devotes himself to that worship, obtains thence his wishes, but they are merely granted by Myself." vii. 22.

"But to those of small understanding (all) fruit had an ending. The votaries of the deities join the deities; my votaries join Myself." vii. 23.

"This ignorant world knows me not as the *birthless* and *deathless*." vii. 25. (From Śrīmat Govindāchārya Svāmin's translation).

loads with wealth and lands, and clothes them also with powers under the law. Such is also the Power of God's law.

THE KING'S LAW NOT AN EXCEPTION TO THE SUPREME LAW.

32. Even the act of the king is an act of God's mercy. Those who commit high crimes and misdemeanours are punished surely and suffer and thus work out their Karma. Then they learn to follow the law. Such purified beings will avoid hell. The sufferings of man in hell and in earth are really the same.

BECOME BALANCED IN GOOD AND EVIL.

33. He who commits wrong against the injunction contained in the sacred Śāstras given out graciously by God, will suffer pain in the dark regions of hell, and thus work out his sin. The virtuous man also works out his Karma by eating the fruits in heavenly regions. This kind of suffering and enjoyment are the two kinds of physic which the Supreme Physician administers for the removal of man's mala.

33. Both virtue and vice binds man to the earth and form the seed of birth and death. This is one of the central doctrines of Hinduism. Our Christian friends are hardly able to comprehend this truth. But this, by the way, forms also one of the chief points in the Christian doctrine. Accordingly to them, how was the fall of man brought about in this earth. How did sin arise and with it death and birth? Why by the first man disobeying God's law? And what was this law? Do not eat the fruit of the tree of knowledge of good and evil. And what is the meaning of this sentence? To the ordinary Christian, we dare say this will be quite meaningless. At any rate, it will be a puzzle to him how the tasting of the knowledge of good will be sin. When, however, it is explained that the tree of knowledge of good and evil is merely man's consciousness of good and bad, and his eating of the fruit of them is his following out in action such knowledge. With the feeling of Ahaṅkāra and Mamakāra ('I' and 'Mine') most predominant in his mind, i. e., with his will as the sole guiding principle and not the supreme will of the Lord, then indeed, he commits sin and lays the seed for a course of births and deaths. If avoiding both good and bad, as he felt it, he simply and calmly submitted to the Will of God (and dedicated all his acts and thoughts and speech to God's service and glorification (இறைமையணிந்தவடிவம்)

THE SAME EXPLAINED.

34. He who follows the rules given in books of hygiene will never suffer sickness. If such rules are neglected, sickness will torment a man. The physician will administer medicine to the suffering man and remove his illness. He will cure ills even without medicine by an incantation or a mere touch.

So also, does Śiva make them eat Karma and get freedom.

BOTH GOOD AND EVIL ARE FOR THE BENEFIT OF MAN.

35. Our earthly physicians cure certain ills by cutting and cauterising. Other ills are cured by feeding with milk and sugar. So also the Lord cures the ills of Karma by subjecting mankind to pain and pleasure.

LIFE AFTER DEATH.

36. When the gross body dies, the soul retains its *Sūkshma Śarira* of eight *Tatvas*, for enjoyment or suffering, in heaven or hell, under the divine decrees, and passes into the womb as an atom before it is born again into the world.

all sin and suffering will vanish. “மலமாயைதன்னொடும் வல்வினையின்றே.”
(See paper on the Tree of Knowledge of Good and Evil in *Studies*.)

But this ideal of the highest ethics and religion cannot and does not commend itself to the thoroughly materialised peoples of the West and hence their obtuseness.

As the Supreme Physician who cures our ignorance and sin, He is called *Vaidyanātha*; and under such name, God is worshipped in the Vaidīśvaran Koil in Tanjore District.

35. No body can accuse the physician of partiality in causing pain to one and pleasure to another. The fact is, these acts are not for his own benefit but to benefit his patients possessing different maladies.

36. The *Puri-aṣṭaka* is the *Sūkshma Śarira* or body composed of the five subtle elements, *śabda*, *spṛṣa*, *rūpa*, *rasa* and *gandha*, and *manas*, *buddhi* and *ahankāra*. In this subtle body, they undergo no new experiences, but live over the life they have lived in this world, in a more intensified form than on earth. If in this life their thoughts were good and pleasant, they feel thousand times more happy in the astral world, but if they led a vicious life, their bad thoughts haunt them ever, and their suffering is multiplied a thousand-fold. After the appointed time is over, they are again reborn to work out their further Karma.

THE SAME.

37. When one gross body perishes, the soul may take on at once another gross body or it may be dormant like a stone for a time; and after the allotted time and after enjoying pains of Hell and according to its Karma, it will take on another gross body.

AN ILLUSTRATION.

38. The snake dropping its skin, the birds leaving its shell, and the yogi leaving his body and entering another, illustrate the parting of the soul from his gross body after death and its entry into a different world of consciousness, with its intelligence changed as in the passing from a waking state into dream condition.

KARMA DEFINED.

39. Karma comprises virtuous and vicious acts and their results, becoming the cause of loss and gain, pleasure and pain. It is one of the three eternal *malas* covering the soul and from its appearing in the form of acts of mind, body and speech is named *kāmya*.

THE THEORY OF BIRTH.

40. This karma of good and evil is eternal. Yet it has a beginning as it starts with the acts performed by men in time. It has an end after it is worked out by man fully. It becomes attached to *māyā-mala* at the great dissolution of the universe, and is reborn with the subtle body of each soul and is continuous (like a flood) in each successive rebirths and deaths, and is of different forms (as *Sthūla*, *Sūkshma* and *Atisūkshma*) and is yet formless and acts under the law of Supreme Hara.

BHAṬṬĀCHĀRYA'S STATEMENT.

41. You say that of living beings, both moveable, and immoveable, each of them will only change its body at its rebirth,

41. The Bhaṭṭāchārya's theory is that grass, herb or bird or animal or man will be reborn as grass, herb, etc., respectively and not one into another. According to *Mādhavāchārya* (Dvaita School) when mortals reach the Highest Heaven, they enjoy there as man or beast or bird according to its original form on earth.

according to its respective karma, but not its form. But answer me first, whether when human beings enter Svarga and partake of the bliss therein, whether they do so there as human beings or as celestials?

42. If they enjoy in heaven as mere human beings, then this heaven ceases to be such. If as celestials they enjoy, your theory that they do not change their forms falls to the ground. After enjoying as celestials, when they are reborn on earth, they will be only reborn as human beings and not as celestials.

SOME ILLUSTRATIONS.

43. Some worms become beetles and some worms become wasps. Similarly beings change their forms according to their Karma. Most of the schools are also agreed on this point, and why should you alone have doubts about it.

THE SAME.

44. The accounts of Agalya becoming a stone, of Mahā Vishṇu incarnating in several forms, of a spider being born in the Solar Race of far famed kings, and a rat having become Mahābali, also demonstrate our point.

A FURTHER OBJECTION ANSWERED.

45. You say that these instances only show that these change of forms were due to certain causes and not to the effect of karma. But I have already stated that the Lord is the Witness of all kinds of karma. As it is, everything follows only the Divine Will.

KARMA INERT UNLESS ENERGISED BY GOD.

46. Karma cannot of itself discover the particular body or the particular world and attach itself to Jiva and the Jiva itself is equally incapable of choosing the particular body. The union and evolution of these bodies are brought about by God. God intelligently gives each a suitable body, according to his karma.

GROSS BODY IS DERIVED FROM THE SUBTLE ; NECESSITY OF A CREATOR.

47. If you ask whence the gross body is derived, it is derived from the subtle body. If you ask again, whether, if so,

47. The question has often puzzled people whether the higher forms of animals, and man can revert in a next birth to still lower and

the forms should not all be similar, we answer no. Though gold is one, different kinds of ornaments like chains etc., are made therefrom. The creation of all these forms and universes are brought about by the only One God, Śiva.

HOW THE GROSS BODY IS CAUSED.

48. The gross body is not formed by the change and destruction of the subtle body, nor the body formed separately in the subtle body itself. The subtle body itself possesses the power of creating the gross body, as a tree when cut down to the root is again produced from the root.

different forms. But the difficulty will vanish when as herein pointed out that the different kinds of gross bodies possessing form are all derived from the more subtle and formless matter. From this formless subtle matter, it will be as easy to form one body as another, the two chief powers bringing about this form being the Supreme Power of God and the lesser power of the Karma of each individual. But we seem to feel doubt as to how the man's superior intelligence can vanish into the brute's intelligence. The intelligence does not suffer in any way but is simply covered over or hidden by the particular body for the time being, just letting in a little light or more, and just as we cage a wild animal, so that the brutal instincts of the man may not run riot and cause more damage to himself and others. And the difficulty of most people will vanish also when this fundamental tenet of Hinduism is grasped, namely, that the soul of man is in itself perfect but is eternally covered over by Ānava or Avidyā and is further covered over by mayā mala or matter, and the effect of the last covering is just to give as much opening as is necessary for letting in the light of God, to shine on the individual soul and to make itself shine. The higher and the higher the body, the greater and greater will be the intelligence displayed. But as often happens, man misuses his intelligence and powers; these have to be curbed and limited again for a time, and so a less developed body is given, where he cannot be able to use all such superior powers he possessed for mischief. When these powers have been thoroughly subjugated, modulated in perfect harmony, the individual gains back a better body for his further cleansing.

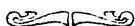
48. Various theories of formation of the gross from the subtle body are considered here, and each school have a favourite simile. According

A FURTHER EXPLANATION.

49. Under the Divine law, the gross body arises from the subtle body. Without such divine power, it cannot arise of itself, and from the power of Karma alone. The gross body can arise from its material cause, as a tree from a seed. The tree and seeds may be destroyed together, and so the subtle body can also be destroyed? No. These bodies arise and perish and arise again, as the moon and its *Kalū* waxes and wanes and waxes again.

THE ULTIMATE CAUSES OF THE BODY.

50. The cause of the gross body is the Puri-asṭaka or subtle body. The cause of the latter is Mūlaprakṛiti. Its cause is Aśuddha Mayā or Mohinī. Its superior cause is Vindhu or Kuṇḍali. Above it, and energising them all is the power of the Lord (Śakti) and the Lord Himself (Śivam). When the soul reaches the Supreme God, all these distinctive bodies cease, as also the soul's bondage.



Adhikarana. III.

GOD'S WAYS.

51. God's acts are determined by love, we stated before. Making them eat the fruits of their karma in the different worlds, and giving each, suitable bodies, God removes the mala by the

to one school, the change of body is like one piece of gold ornament changing into another ornament. According to another (Buddhist) it is the seed giving rise to the tree. According to a third, it is like the child formed in the mother's womb. A fourth theory is that it is derived as the rays of the moon one after another. The differences are very subtle, though each of the similes is useful in expressing a phase of the meaning. The author's own simile, a rare, one is the root and the tree, inasmuch as even in our present gross body, the subtle body is present and is not destroyed; and the Sūkṣhma body remains, even though the gross body may be cut off.

means of these medicines, and gives the souls the highest bliss and crowns them with His own Lotus-Feet.

MĀYĀ, A PURIFICATORY MEANS.

52. The body and senses are formed out of (Māyā) mala, dirt. Why do you say that this dirt will remove another dirt (Āṇava) Mala, you ask. Yes. Just as the washerman washes all clothes clean by mixing with them cow-dung, fuller's earth, etc., so the Ancient of Days removes our sins with Māyā Mala.

DEFINITION OF MĀYĀ.

53. Indestructible, formless, one, seed of all the worlds, non-intelligent, all pervasive, a sakti of the Perfect One, cause of the soul's body, senses and worlds, one of the three malas, cause also of delusion, is Māyā.

ITS PRODUCTS ; TIME, ETC.

54. From Māyā arise Time and order (Niyati), and then Kalā. Of this, Time acting under the Lord's will rules all the worlds in its three forms of past, present and future, by creating, developing and destroying everything and giving rise to divisions of time.

NIYATI, KALĀ AND VIDYĀ.

55. Niyati brings about order and harmony in the working of Karma ; the energetic Kalā arises next and lifting Āṇava a little, brings into play the soul's active powers ; the Vidyā tatva arises out of Kalā and brings out the soul's intellectual powers.

53. The definition has to be carefully noted. Each word in it is in answer to a particular school of philosophy. Māyā here means Asuddha Māyā. It is called Nitya, as against Kshanika Vādis ; formless against Lokāyatas ; one, as against Sāṅkhyas ; seed, as against Sūnya Vādis ; achit, as against Śivasama Vādis, who identify it with Chit-śakti ; vibhu, as against the atomic theory (Vaiseshikas) ; Śakti, as against the Bhāskara's theory that it is the Pariṇāma of God ; Mala, as against the *anirvachanīya* doctrine ; and cause of delusion also, as against a school of Śaivas who assert its sole function to be causing delusion. Śakti here is not the *Abhinivṛt-sa'ti* but the *Bhinnā Par-graha-śakti*.

RĀGAM AND PURUṢA.

56. From Vidyā tatva arises Rāgam which according to each one's Karma induces Desire for Bhoga or sensory enjoyments. When the soul is thus clothed in these organs of action, intellection and volition, this combined tripartite body is called the Puruṣa tatva.

MŪLAPRAKRITI ; ITS PRODUCTS.

57. From Kalā rises Prakriti in Avyakta form. This gives rise to the three Guṇa ; each of the Guṇa is of three kinds and these Guṇa pervade everything. And the soul becoming completely of the form of these Guṇa becomes bound for purposes of enjoyment.

CHITTAM AND BUDDHI.

58. From the Avyakta, *Chittam* arises, and thinks out everything. From the same, arises *Buddhi*, and becoming attached to

56. This body is also said to five-fold including Time and Niyati, and hence is called Pañcha Kañchuka.

This Puruṣa Tatva is not a separate Tatva, but it is what constitutes the karmic ego or individuality of the soul which thinks that it is that which acts, desires, and thinks and thus performs Karma becomes clothed with ignorance and desire etc., enjoys and suffers, and requires merit and demerit ; and becomes attached to the soul like a shadow and is reborn from birth to birth, and is altogether annihilated at the time of final Moksha (Nirvāṇa). It is this Puruṣa Tatva which Buddhists recognize and not the real soul ; and according to them ourselves, this undergoes extinction. Still, as the soul is associated with this Puruṣa Tatva (அதுவதுவாதல்), it is certainly the soul that enjoys ; and the Puruṣa Tatva will become dead and inert, the moment the soul turns away from it and towards God.

57. The three Guṇas are Satva, Rajas and Tamas. When combining, with each other, and one of the qualities alone predominate, they form into groups of Satva, Satva-Rajas, and Satva-Tamas, Rajas, Rajas-Satva, and Rajas-Tamas etc.

58. If every body is not influenced by his individual good and bad Karma, and his own apprehensions of pleasure or profit or loss, then his judgment would be clear and his action true.

The several influences that act on one's *Buddhi* are the three Guṇa, good and bad Karma, pain and pleasure, fear and Moha.

Dharma and *Adharma*, discriminates between the mental perceptions, and becoming clouded by Moha, pain and pleasure, influences both Jñāna and Kriyā.

AHAṆKĀRA.

59. Buddhi gives rise to Ahaṅkāra which is the Seed of 'I'ness in man, and which says, 'who is there to compare with me, and which says 'I' and 'Mine', and is inseparably connected in man. This Ahaṅkāra is of three kinds, according to each of the three Guṇa, Satva, etc., namely *Taijasa*, *Vaikāri* and *Bhūta*.

MANAS; JÑĀNENDRIYA AND KARMENDRIYA.

60. From *Taijasa* arises *Manas*. It perceives objects and remembers and distinguishes and doubts them. From *Taijasa* also arise the *Jñānendriyas*. From *Vaikāri*, arise the *Karmendriyas*.

JÑĀNENDRIYA AND THEIR OBJECTS.

61. The Jñānendriyas are ear, eye, nose, tongue, and body. Their objects of perception are sound, form, smell, taste and touch. Each of them is united to a particular material element such as Ākāś etc.

KARMENDRIYA AND THEIR ACTION.

62. The wise declare the Karmendriyas to be mouth, feet, hands, alimentary canal, and organs of generation. Their actions are respectively speech, motion, manipulation, alimentation and excretion and pleasure.

A CLASSIFICATION OF ALL THE ABOVE.

63. The Karmendriya and Jñānendriya form external organs. Manas and other faculties form the internal organs (*Antaḥkaraṇa*). Those who enquire further will find the Rāgam and other faculties are even internal to these four. And the soul lives controlled by these forces generated by Māyā.

BHŪTA: TANMĀTRAS, PURIASHṬAKA.

64. From *Bhūta* are generated the five *Tanmātras*, *Śabda*, *Sparśa*, *Rūpa*, *Rasa*, and *Gandha*. They induce knowledge in

64. The former class of Tanmātras are the objective and the latter subjective, and should not be confounded with each other. It is a distinction of very great psychological importance.

the external organs. The subjective Tanmātras and Manas, Buddhi and Ahaṅkāra from the Purīaṣṭaka.

THE FIVE GROSS ELEMENTS AND THEIR RELATIONS TO THE ABOVE.

65. From the five *Tanmātras* arise respectively ākāś, air, fire, water, and earth. These have qualities one more than the other. The relation of the original Bhūta to its visible products is that of the embodied to the body.

THE QUALITIES OF THE GROSS ELEMENTS.

66. Ākāś is space giving room to all other elements. Air moves everywhere and brings together everything. Fire burns and unites things. Water is cool, and it softens things. Earth is hard and it bears all things.

THEIR FORM, COLOUR AND SYMBOLS.

67. The earth, water, fire, air, and ākāś are respectively of the form of a square, crescent, triangle, hexagon, and circle. They are respectively of the colours gold, white, red, black, and blue. Their letters respectively are *ॐ, ॐ, ३, ४, ५*.

THEIR SYMBOLS AND DEITIES.

68. Their symbols respectively are: the sword of diamond, lotus, Svastika, the six points, and Amrita Bindhu. Their deities are Brahma, Viṣṇu, Rudra, Maheśvara, and Sadāśiva. The deities of the five *Kālās* are also the same.

A SUMMING UP AND CLASSIFICATION OF THE TATVAS.

69. The first five, named above as Suddha Tatvas, and the next mentioned thirty-one tatvas make up a total of thirty-six.

65. Bhūta, the product of Ahaṅkāra, is the visible element out of which the gross material elements earth, etc., are finally evolved. This original Bhūta is mental and is subjective. The gross element are objective, though all these are products of Māyā.

Ākāś possesses only one quality sound, which is its special one.

Vāyu possesses sound, and its own peculiar quality *Sparśa*.

Agni possesses sound and touch and its peculiar quality *Rūpa*.

Water possesses sound, touch, form, and in addition *Rasa* or taste.

Earth possesses all the above four and its own peculiar quality, *Gandha* or smell.

69. The commentators add that the first five only are called Chit, as they reflect the True Chit, Light of Truth, perfectly. Ātmā or Puruṣa

Of these, the first are classed as Chit, and one other is the ātmā who distinguishes these as Chit and Achit and hence called, *Chitachit*, and the next thirty are Achit.

ANOTHER CLASSIFICATION.

70. The first five are classed *Śuddha*. The next seven are classed *Śuddhāśuddha*. The next twenty-four from Mahāt etc., are classed as *Aśuddha*. They respectively form for the Jiva, the regions of *Preraka* (Lordship), *Bhoga* (enjoyment), and *Bhogyā* (things enjoyed).

ALL ARE TATVAS.

71. The whole Universe, constituting all that has form, the formless, and those that have form and no form, is the manifestation of the Tatvas. These Tatvas manifest themselves, each in three ways, Sthūla, Sūkshma and Para. The Jivas that always stand connected with the Tatvas which are under the impelling influence of the Sādākyas, also bear their names. Thus all things are, in fact, Tatvas only.

INVOLUTION AND EVOLUTION OF THE TATVAS.

72. The twenty four Tatvas, from earth to Mū'aprakriti complete their involution in the Ātma Tatva, and the six Tatvas beyond the Mūlaprakriti, in the Vidyā Tatva; the three, Śuddha Tatva upwards, in the Śiva Tatva. These three, *viz.*, Āmā, Vidyā and Śiva Tatvas are eternal, say they. The other two Śakti Tatva and Śiva Tatva involute in the Śuddha Śiva. The evolution of the Tatvas also follows the same order.



tatva is called *Chitachit* because it becomes light in light and dark in darkness.

71. 'எல்லாம்' in the original, gives us 'those that have form and no form,' Para—Atisūkshma. Jivas here stand for the three kinds of Jivas, Vijñānakalar, Prajāyākalar, and Sakalar.

72. Śiva is eternal. The other three Tatvas are so, only in name. As the Tatvas involute in and evolve from Śuddha Śiva, it follows that He is the cause of involution and evolution.

Adhikarana IV.

PLACE OF RELIGIONS IN ORDER OF TATVAS.

73. All false creeds take their stand severally in the Tatvas from Bhūtas (elements) to Mohini (Aśuddha Māyā). The six true creeds beginning from Śaiva have their respective places in the Tatvas from Vidyā upwards. Our Lord is beyond the Tatvas.

NAVA BHEDA AND THE LORD.

74. The one Lord alone acts, pervading through the nine vargas: Śiva, Śakti, Nāda, and Bindu, the formless four; Sadā-śiva, of form and without form; Maheśvara, Rudra, Viṣṇu and Brahma, the four of form—who manifesting themselves in different Tatvas, perform their several functions.

ŚAKTI BHEDA.

75. The Śakti kinds appertaining to the manifestations of Śiva are seven in number—Śakti, Bindu Śakti, Manonmaṇi, Maheśa, Umā, Lakshmi and Sarasvatī. Yet they are all one, Parāśakti. Whatever aspect Her Lord manifests Himself in, in that She manifests Herself also.

ŚAKTI AND ŚIVA.

76. It is Sakti who manifests Herself as Nāda and the six following vargas. It is Siva who forms all vargas from Sakti

73. False creeds are eighteen in number, of which six are external, six externo-internal and the remaining six are externo-external. The names of these creeds and their explanation can be gleaned from commentaries. 'Creeds' here stand for the deities worshipped by the people who profess them. The Tatvas, which form the seats of the deities, also form the Mukti Sthāna of the creeds. 'Our Lord' Śuddha Śiva is the Deity of the Siddhānta Śaiva Religion.

74. Śakti and Bindu are included among the male energies of Śiva in spite of their female character, because, unlike Manonmaṇi and other Śaktis, they partake of the characteristics of both the male and the female energies in causing the manifestations.

75. The manifestations of Siva reckoned here are only seven; for, Sakti and Bindu have been left out, as they stand midway between the male and the female energies.

upwards. Whatever of shape there is, that proceeds from Sakti, is Sakti and Siva combined. The Sakti who manifests Herself in whatever forms the Sakta wills is His matchless Consort.

THE SAME.

77. Śiva begets Śakti and Śakti begets Śiva Both in their happy union produce the worlds and the Jivas. Still Bhava (Śiva) is a Brahmachāri (celibate) and the sweet-speeched Śakti remains a virgin. Sages only comprehend this secret.

THE BONDAGE AND RELEASE OF THE SOUL.

78. The Tatvas manifesting themselves as the body, senses, worlds and enjoyments, bondage (bandha) and freedom (moksha) arising from these, affect the Jivas. He who thus understands the nature of the Tatvas and eliminates them one by one through Nivritti and other Kalās, realises the Supreme beyond. Such is the true sage just described.

THE USE OF THE TATVAS.

79. Why do all these Tatvas together affect the Jivas? It is for reaping the fruits of past Karma completely, for rooting out the very seed of Karma so that it may not arise again, and getting rid of the evil Ānava Mala.



Adhikarana. V.

NATURE OF ĀṆAVA MALA.

80. Āṇava Mala, with its many Śaktis, is one. Pervading through the numberless Jivas as the dirt in copper, it binds them

79. Since it is Jivas, not Śiva, that get rid of Mala and Karma by means of the Tatvas, it follows that the Tatvas do not affect Śiva.

80. The dirt that is inherent in copper can be removed once for all only by alchemical processes; and, when it is so removed, the copper remains no longer copper but is transformed into replendent gold. In like manner, the Jiva that is affected by Mala can be freed from it only when Śivajñāna is attained; and the Jiva that is so freed from Mala remains

from Jñāna and Kriyā. It also affords them the capacity for experience, and is ever the source of ignorance.

ĀṆAVA AND MĀYĀ DIFFERENTIATED.

81. Do you say, 'There is no other entity as Mala (Āṇava): it is only the effect of Māyā.' Understand well that Māyā causes Ichchā, Jñāna and Kriyā to arise in the Jivas but Āṇava causes the same to disappear; that Āṇava is inherent in the Jivas but Māyā is separate from them, and, besides, manifesting itself as the universe, forms the body, senses, worlds and enjoyments.

PŪRVAPAKSHA VĀDA.

82. As a black cloud hides from view the brilliant sun, so Māyā veils Jñāna and Kriyā of the Jivas. The sun begins to shine in his full glory when the cloud vanishes. So, Jñāna and Kriyā begin to shine in the Jivas with the dissolution of the body.

PŪRVAPAKSHA VĀDA (CONTINUED) AND SIDDHĀNTA.

83. As the expansive light disappears when the cloud veils the sun, so Jñāna and Kriyā disappear when the body screens the Jivas.

Siddhānta. Ichchā, Jñāna and Kriyā are manifest in the Jivas when they are embodied. When they are not, nothing but darkness prevails.

SIDDHĀNTA (CONTINUED).

84. What veils Jñāna and Kriyā of the Jivas is the Āṇava (whose existence you ignored). Since it is commingled with the no longer a Jiva but attains Patitva merging into Śiva. The illustration of dirt and copper is favourite with the Siddhānta, and should, therefore, be carefully noted.

81. This forms an answer to the false creeds that identify Māyā with Āṇava Mala.

82. This is called the Āvaraṇa Śakti of Māyā. Its power to enlighten the soul is called Vikshepa Śakti.

83. 'Embodied' includes both the gross and subtle bodies.

84. By commingled, it is to be understood that Mala is separable from the Jivas, and by 'one of the qualities' that it is so very intimately connected with them. The word 'also' indicates that Āṇava is not a quality of the Jivas. Vide following stanza.

Jivas, it may also be said to be one of their qualities. Māyā graciously provides the Jivas with the Tatvas from Kalā downwards, so that they may shake off the shackles of ignorance. These two, therefore, are as opposed to each other as darkness and lamp-light.

JĪVA AND MALA DIFFERENTIATED.

85. Do you mean that ignorance (Avidyā) is a quality of Purusha (Jiva)? Then, Purusha should be matter. Would you say that the defect in the eye of a blind man is a quality of the eye itself? Possessing ignorance as its attribute, Mala always remains matter. But Jiva is spirit (Chit) which has Jñāna for its quality.

HOW THE THREE MALAS ACT.

86. The three Malas—Āṇava, Māyā and Karma, delusive in their character, veil the true nature of the Jivas, and produce, in them, illusory enjoyments, bondage and capacity for experience as the sprout, bran and chaff in paddy. There are also two other Malas which we will point out presently.

85. It is clearly shown by the illustration that Mala is a defect, not a quality of the Jivas.

The commentators point out that the nature of this Āṇava or Ajñāna is neither the opposite of Jñāna (Jñāna Virodhi) nor Jñāna abhāva in its divisions of Prāgabhāva, Pratidvamsabhāva, Atyantabhava, nor Anyata-jñāna, and that it is Jñāna tirobhāva (i.e.,) concealing or veiling of Jñāna. They also point out that this is neither *Ahaṇḍuka*, a connection established at a particular time or Svabhāvika an inherent connection, in which the Ajñāna can never disappear. These distinctions are of the highest importance and should be carefully noted as they affect one's view of nature and of man very materially.

The products of Āṇava are stated to be *Mohan*, *Madan*, *Rāgam*, *Vishādam*, *Tāpam*, *Sosham*, and *Vichitriyam*.

86. Āṇava Mala, in conjunction with the efficient cause, provides the Jivas with the capacity for experience as the chaff is the efficient cause of sprouting. Māyā, being the instrumental cause, makes, with its effects—bodies and senses, the bondage of the Jivas, as the bran favouring the growth co-exists with the other ingredients. Karma, being the material cause, affords enjoyments to the Jivas as the sprout becomes manifest by a power latent in it.

THE TWO OTHER MALAS.

87. One is Māyeya, which is the effect of Aśuddha Māyā ; and the other is Tirodāyi, a Śakti of the Pure that commands the three Malas to perform their respective functions. So the learned say. These five Malas stand adhering to the Jivas.

This follows Śivajñāna yogi's explanation; other commentator's differ as to which is which. Śivāgra yogi identifies bran with Āṇava and Māyā with husk ; and with this we are disposed to agree. Though both are coverings of the soul, the connection of Āṇava is much more immediate and the husk (Māyā) is useful in removing the bran (Āṇava) in pounding (See vsrse 84 above).

All the Three Malas cause Bhanda and cover the soul like the sprout, bran and husk. Karma is the material cause (Mutal kāraṇam) causing immediately pleasures and pains, and called therefore cause of Bhoga.

Māyā is called cause of Bhanda and as instrumental cause (Tupai) causes body, senses, etc., making the soul enjoy pleasures and pains.

Āṇava is called cause of Bhoktṛitva and is the efficient cause (Nimitta) induces all these for its own removal finally.

Māyeya otherwise called also as Mahā Māyā is the combination of all the products of Aśuddha Māyā, from Kala etc., which becomes attached to each individual soul. It is these Mala as attached to each man causes his *individuality* and which is born again and again, till they are utterly annihilated in Nirvāṇa.

87. Māyeya is the Mala that limits Ichchā, Jñāna and Kriyā of the all-pervading soul.

Tirodhāna or Tirobhāva literally means concealment and is accordingly translated in Tamil as மறைத்தல் or மறைப்பு. In I. 37, this is considered as a Śakti of the Supreme God, in effecting one of the Pañcha Kṛityas, Tirobhāvam. As the Pañcha Kṛityas are ascribed to the five Mūrtis from Brahma, Viṣṇu, etc., the Lord of Tirobhāva becomes Maheśvara. It has its place in the Pañchākshara and its symbol 'Na'. (Vide Uṇmai Viḷakkam, v. 41, 42 *Studies*). The rules for the contemplation of the *five letters* are given in verses 74 and 79, *Śivapraḥśam*. In the verse before us and in verse 20 *Śivapraḥśam*, this Tirobhāva Śakti which is really of the Lord is considered as a Mala or Pāśa, impurity, and the reason is given in verse 8, *Śivapraḥśam*.

.....யறிவுமுழுதினை யுமறைக்கும்

பாகமாம்வகைநின் றுதி ரோதாயிசத்தி

பண்ணுதலான்மலமெனவும்பகர்வரதுபரிந்து
நாகமாநதிமதியம்பொதிசடையானடி
ணணுகும்வகைகருணைநிகநயக்குந்தானே.

“It conceals the intelligence fully and brings about *Malapariṭākam* and hence it is called a *Mala*. The same Śakti will act as the Grace which will make the soul reach the Feet of the Lord whose braids are adorned with the serpent and Gaṅgā and moon”.

In v. 20, St Umāpati Śivāchāriyar speaks of this as inducing *Malapariṭākam* again. This he describes more fully in his *Poyyipaṭṭoḍai*:

.....பல்லுயிர்க்கு
மின்னவகையாலிருவினைக்கணின்நருத்தி
முன்னமுதலென்னமுதலில்லோ - நல்வினைக்க
ணெல்வாவுலகுமெடுப்புண்டெடுப்புண்டு
செல்காலம்பின்னாகஞ்சேராமே - நல்லநெறி
யெய்துவதோர்காலந்தன்னன்பரைக்கண்டின்புறுத
லுய்யுநெறிநிறிதேயுண்டாகிப் - பையவே
மட்டாய்மலராய்வுருநாளின்முன்னைநான்
மொட்டாயுருவாமுறைபோலக் - கிட்டியதோர்
நல்லபிறப்பிற்றிப்பித்துநாடும்வினை
யெல்லையிரண்டுமிடையொப்பிற்
யத்திமதிவன்றோவளவென்றுபார்த்திருந்து
ஈத்திபதிக்குந்தரம்போற்றி.

“The ancient of ancients, with no one before him, thus makes the souls eat the fruit of both kinds of Karma, and on performing good Karma, He makes them enter the *Punya lokas* in succession without entering the hells, and when he thus nears the good path. He makes them both enjoy the company of true bhaktas and just as a flower becomes a full blown flower from a small bud in good births, and when their Karma is balanced. He watches the proper time and gives His Grace to them. Praise be to Him.”

In *Tirukkālāṭṭuppaṭṭiyār*, verse 4, it is said :

அகளமயமாய்நின்றவம்பலத்தெங்குத்தன்
சகளமயம்போலுலகின்றங்கு—நிகளமா
மாணவமுலமலமகலவாண்டன்னன்காண்
மாணவகவென்னுடனாய்வந்து.

“The Dancer in the *Ambalam*, the Nishkala, became immanent in the world even as Sakala, Oh my disciple and He even became one with me to rid me of my *Āṇava Mala*.”

RE-INCARNATION OF THE JIVAS.

88. The soul, affected by the five Malas—Āṇava, Māyā, Karma, Māyeya, and Troḍāyi-passes in a moment at the good Lord's behest, through the wheels of birth and death, the higher and the lower worlds, like the whirling fire brand and the whirlwind which cease not in their motion.

RARENESS OF THE HUMAN BIRTH.

89. When we consider the case of a Jiva which, after passing through the eighty four hundred thousand kinds of yonis (embryo), of four-fold nature as Aṇḍāja, Svetaja, Uthija and

In *Tirumanttra*, this very same aspect is brought out under the heading of *Tirobāṇva*.

உள்ளத்தொருவனை யுள்ளருசோதியை

உள்ளம்விட்டோரடி நீங்காவொருவனை

உள்ளமுந்தானு முடனேயிருக்கினும்

உள்ளமவனை யருவறியாதே.

Him who dwells in souls, The Light that is within us

The one who is not separated even one foot from our heart

Him who dwells together with the souls

Him, the souls did not understand.

இன்பப்பிறவிபடைத்த விறைவனும்

தூன்பஞ்செய்பாசத் துயருள் அடைந்தனன்.

The Lord who is born as Bliss

Entered the sorrows of the evil Pāṣa.

Hee also He is called இருளில் இருள். (The darkness in darkness). In the verse before us, this Śakti is said to order the activities of other malas. From these we gather that the Lord's Power has to come into play in nature and in man and his sheaths of Pāṣa, and while in such close union, He *conceals* Himself from the souls, and the souls from Himself, and conceals their intelligence, besides, till they have eaten the fruits of Karma and attain to *Malapariṭākam* and *Iruvinaiyoppu*; and thus becomes the saving Grace which finally unites the soul to His Feet.

88. 'At the good Lord's behest' shows the agent with whose grace the escape from the wheel of birth and death can be effected.

89. It is to be noted that the human frame only is fit for the attainment of eternal freedom by the Jivas.

Śarāyuja, becomes human born, we can but compare it with an individual who has with his own hands swum the white ocean.

RARENESS OF A HIGH CLASS HUMAN BIRTH.

90. It is a great blessing to be born in a land where savages do not inhabit but the study of the four vedas reigns supreme. Escaping birth among the lower classes of the human race, rare is it that one should be fortunate to be born among the people privileged to perform religious austerities, and to profess the Śaiva Siddhānta religion without falling into the ways of other creeds.

RARENESS OF BECOMING A ŚAIVA.

91. Very rare is it that one should be so fortunate as to enter with meekness the Śaiva creed unaffected by the pride of riches on the one side and escaping the littleness of poverty on the other. Those who can worship the crescent-crested Being, with the high Śivajñāna, have attained His Grace.

THE USE OF HUMAN BIRTH.

92. Was it not the purpose, when the souls were endowed with human birth, that they should, with their mind, speech and body, serve Hara who is anointed with the five-fold products of the cow. The celestials themselves descend on the earth and worship Hara. Dumb men, alas! who roam hither and thither, in the fleshy frame, understand not anything (of this higher life).

TRANSITORINESS OF THE HUMAN BODY.

93. Perishable in the womb, perishable as soon as it is born, perishable after a little growth, perishable as an infant, perishable

91. Riches are of various kinds of rank, youth, learning, wealth and power. To be born poor is indeed miserable. It is desirable therefore that one should be rich in a moderate degree so that he may not go abegging; but, he must not, however, be proud of it. Such meekness cannot be obtained but by devotion to the Lord. Thus meekness and devotion are almost synonymous. Śivajñāna = knowledge of Śiva. 'Have attained' expresses certainly.

92. By 'dumb men' are meant the beast-like men whose aspirations go no farther than the satisfaction of the physical cravings.

93. Body in all its aspects is evanescent as mist in the air. Where is room then for a man's being proud of his strength or youth, power or beauty?

as a youth, perishable as a grey-haired old man, any wise, Death dogs the foot-steps of the flesh. Therefore, look to your freedom (from bondage) while yet you are strong.

TRANSITORINESS OF WORLDLY EXPERIENCE.

94. When one sense experiences, other senses are away. The experiences of a single sense are not exhausted at once. In a certain state, all experiences vanish. The annoying life-experiences are either instantly vanishing sometime after as dreams. If (this truth is) understood, (freedom) is attained.

MEN OF PROSPERITY WITH PRIDE ARE CORPSES.

95. With spices smeared and with garlands adorned, wearing cloths of gold and followed by attendants, men of prosperity, speechless and devoid of understanding, lounging proudly in the palanquin borne by carriers, on either side fans swinging, amidst the harmonious music of the instruments and the wild sound of the clarion, are but corpses.

WORLDLY POVERTY VERSUS DIVINE RICHES.

96. Behind men who lead the life of a corpse, you move about like walking corpses, straining your body, soul and understanding together for nourishing your body which appears and vanishes in a moment. Knowing thus, you do not even once worship Hara. (If you do so) He will see that beings higher than you fall prostrate at your feet.

94. 'Sense-experience' signifies experience induced by external objects. As the experiences are so multifarious and varying, they cannot all be grasped at once by the intellect that resides in the body. The peculiar state referred to is sleep or swoon. 'Life-experiences' also include the objects that form the stage of experience.

95. With all the embellishments that riches can afford, what better profit can men derive than corpses if they do not open their eyes of Understanding.

96. To support this body is not a great thing. For the matter of that, the creator Himself will take care of your body if you fail to feed it. Therefore worship Him always, aiming at liberation from ignorance and bondage. When higher beings themselves tender their homage to you, no mention need be made of beings of your kind.



SŪTRA III.

Pasu Lakshana.

THERE IS A SOUL : ITS NATURE.

1. There is a soul separate from the body. It is *existent*; it is united to a body, and possessed of faults (the feeling of 'I' and 'Mine'); it *wills, thinks and acts* (Ichchā, Jñāna and Kriyā); it becomes conscious after dream; it experiences pleasures and pains, (the fruits of Karma); it undergoes the five *avasthas*; and it rests in Turīyātīta.

1. Each one of these statements is made in answer to a different theory as regards the soul. It is said to be 'existent,' in answer to those who deny the reality of a soul-substance, as such a thing is implied in the very act of denial. The next statement is made in answer to those who would assert that the body itself is the soul, and that there is no soul other than the body. The fact is, though the soul may be in conjunction and correlation with the body, yet it asserts its own independence when it calls, "my body, my eye" etc. Another asserts that the five senses form the soul. To him the answer is made that the soul is possessed of more powers than those exercised by the *Jñānendriyas*. Another states that the *Sūkshma Śarīra* forms the soul. The answer is that after awaking, one becoming conscious must be different from the dreambody. *Prāṇa* is shown not to be the soul, as there is no consciousness in deep sleep, though *Prāṇa* may be present. It is different again from God, as instead of its intelligence being self-luminous, it understands only in conjunction with the different states of the body. The combination of all the above powers of the body is shown not to be soul, inasmuch as it subsists even in the *Turīyātīta* condition when all the bodily functions cease.

This stanza is further important as it gives a clear and concise definition of the soul or Jīvātmā, a definition which we fail to get in any other system. It is shown to be different from the body composed of *Māyā* and its products, *Buddhi*, senses, etc., and also different from God.

It is not to be identified with any one or with all or any combination and permutation of the bodily functions; nor is it a combination of the body (Māyā) and antaḥkaraṇas and God nor any *śbāsa* of these. But how it is found? It is always found in union with a body, gross or subtle; and the mystery of this union is of more serious import than most other problems. It is possessed of certain powers, will, intellection, and power, but distinguished from the Supreme Will and Power, inasmuch as this is faulty or imperfect and dependent. It is possessed of feeling and emotion, and suffers pain and pleasure as a result of its ignorance and union with the body; and this suffering is not illusory, which must distinguish it again from God, who is not tainted by any and who has neither likes nor dislikes, 'வேண்டுதல் வேண்டாமையிலான்', 'பற்றற்றான்', 'மலமிலான்', 'சஞ்சலமிலான்', etc.

The soul is also limited by its coats, and this limitation is not illusory either.

Even after saying all this, there is one characteristic definition of the soul, which is alone brought out in the Siddhānta and in no other school, and which serves to clear the whole path of psychology and metaphysics, of its greatest stumbling blocks. We mean *its power* "அது அது ஆதல்". "சாந்ததன் வண்ணமாதல், யாவதொன்று பற்றினதன் இயல்பாய் நிற்றல்", to become identical with the one it is attached to, and erasing thereby its own existence and individuality, the moment after its union with this other, and *its defect* or inability to exist independent of either the body or God as a foothold or rest (பரமுக்கோடின்றி நிற்றலாகாமல்). So that the closest physiological and biological experiment and analysis cannot discover the soul's existence in the body, landing, as such, a Buddha, and a Schopenhaur and a Tyndal in the direst despair and pessimism; and it is this same peculiarity which has foiled such an astute thinker as Śaṅkara, in his search for a soul when in union with God. The materialist and idealist work from opposite extremes but they meet with the same difficulty, the difficulty of discovering a soul, other than matter or God. Hence it is that Buddha, and his modern day representatives the agnostics (it is remarkable how powerfully Buddha appeals to-day and is popular with these soul-less and God-less sect) declare the search for a *psyche* (soul) to be vain, for there is no psyche, in fact. And the absurdities and contradictions of the Indian idealistic school flows freely from this one defect of not clearly differentiating between God and soul. This power or characteristic of the school is brought out in the

analogy of crystal or mirror, (see last note in my edition of *Light of Grace or Tiruvavuntājan*) and the defect of the soul is brought out by comparing it to the agni or fire which cannot become manifest except when it is attached to a piece of firewood or wick. When once we understand this particular nature of the soul, how easy it is for one to explain and illustrate the *Tatvamasi* and other mantras, which are to be taught to the disciple for practising soul elevation. And in my reading, I never came upon a more remarkable book than a small pamphlet of Professor Henry Drummond called the "*Changed life*", in which the analogy of the mirror is fully brought out, together with a full explanation of the process by which the soul-elevation is effected, The text chosen by the learned theologian is that of St. Paul which we quote also.

"We all, with unveiled face, *reflecting as a mirror*, the glory of the Lord are transformed into the same image, from glory to glory, even as from the Lord the spirit."

He paraphrases the sentence as follows: "We all reflecting as a mirror the character of Christ are transformed into the same image from character to character—from a poor character to a better one, from a better one to one a little better still, from that to one still more complete, until by slow degrees the perfect image is attained. Here the solution of the problem of sanctification is compressed into a sentence, reflect the character of Christ, and you will become like Christ", or as we will say, reflect the image of God in yourself, and you will become God like, or God.

But how is the poor character to be made better and better, or the reflecting image clearer and clearer? It is by cleansing the mirror (soul) freer and freer from dirt, and bringing it more and more in line with the effulgent light, that this can be effected, and when the mirror is absolutely perfect and nearest, the light shines brightest, and so overpowers the mirror, that the mirror is lost to view, and the glory and Light of the Lord is felt. For, observes the learned Professor truly, "What you are conscious of is the 'glory of the Lord.' And what the world is conscious of, if the result be a true one, is also the 'glory of the Lord.' In looking at a mirror, one does not see the mirror or think of it, but only of what it reflects. For a mirror never calls attention to itself—except when there are flaws in it." These flaws are the colours of the Siddhānti who compares them to the *māyā* or body. In union with the body, it is the body alone that is cognized, and not the mirror-like soul. In union with God,

SOUL IS OTHER THAN BODY AND PRĀṆA.

2. Why should you require a soul other than the body? Does the body itself feel and know? Then if so, why does not the body feel when it becomes a corpse? If it be replied that feeling is absent, as Prāṇa is absent; then there is no feeling either in sleep, though Prāṇa is present in the body.

the Glory and Light alone is perceived and not the mirror-like soul either; and the Professor declares, "All men are mirrors—that is the first law on which this formula (of sanctification or corruption) is based. One of the aptest descriptions of a human being is that he is a mirror," and we must beg our readers to go through the whole pamphlet to note how beautifully he draws out this parallel.

He notes the second principle which governs this process, namely, the law of assimilation or identification. "This law of assimilation is the second, and by far the most impressive truth which underlies the formula of sanctification—the truth that men are not only mirrors, so far from being mere reflectors of the fleeting things they see, transfer into their own inmost substance and hold in permanent preservation the things that they reflect. No one can know how the soul can hold these things. No one knows how the miracle is done. No phenomenon in nature, no process in chemistry, no chapter in Necromancy can even help us to begin to understand the amazing operation. For think of it, the past is not only focussed there in a man's soul, it is there. How could it be reflected from there if it were not there? All things he has ever seen, known, felt believed of the surrounding world, are now within him, have become a part of him, in part are him—he *has been changed into their image.*"

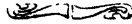
These two principles, the law of reflection and the law of assimilation in fact underlie our Mantra and Tantra, our Upāsana and Sādana, Bhāvana and Yoga, and our books instance the case of the snake charmer chanting the Garuḍa Mantra in illustration of this second principle of assimilation or identification. The doctrine of regarding God as *other* than the soul requires very elaborate treatment, and we hope to deal with it separately. It is the one point which distinguishes the true Vedānta as borne out by the text of the Vedānta Sūtras themselves and which is accepted by all the Tamil philosophers like Tirumūlar and Tāyumanavar and others, and the Vedānta so called, as interpreted and expounded by Śaṅkara.

THE FIVE SENSES DO NOT CONSTITUTE THE SOUL.

3. If the senses constitute the real soul, then why don't they perceive in sleep. Then the senses perceive one after another and each one a different sensation. You say this is their nature. But it is a defect that one sense does not perceive another sensation. What cognises each sense and sensation and all together must be different from all these and it is the soul. The five senses have no such cognition.

PRĀṆA IS NOT THE SOUL.

4. Prāṇa is the conscious Being as there is no consciousness when the breath is stopped, temporarily or permanently. But it is not conscious in deep sleep. You say this is so, as it is not in conjunction with the senses. But if the Prāṇa is the soul, the senses cannot drop when Prāṇa is conscious. The soul really cognises everything, by controlling the Prāṇa.



SŪTRA IV.

Pasu Lakshna—(continued.)

Adhikarana I.

SOUL IS NOT THE ANTAḤKARAṆA.

1. You say the conscirous being is the *Antaḥkaraṇa*. But none of these senses cognise each other's operation. Each in fact performs a different function. The soul understands all, controls all, is in union with them, bringing them into manifestation or not, in the various *Avasthas*, and stands apart with the consciousness of 'I' and 'Mine'.

THE THREE KINDS OF JNĀNA; PĀŚA, PAŚU AND PATIJNĀNA.

2. Manas, Buddhi, Chittam, and Ahaṅkāra are the instruments of the soul. The union with the soul is such that the Antaḥkaraṇas look as though they were the real soul. Regarding it merely as a light (which aids the eye in darkness), and clearly distinguishing it as such from the soul, he understands his real self. Such knowledge is *Paśujñāna*. Then will be induced the higher knowledge, *Patijñāna* or *Śivajñāna*.

2. The identifying of soul with the Products of Māyā is *Pāśajñāna*. That the knowledge of one's own nature is distinct from matter and from God is *Paśujñāna* or *Atmajñāna*. Where even this consciouness is merged and lost in contemplation and enjoyment of The Highest Bliss, he attains to *Patijñāna*.

The expression 'தன்னையறிதல்', 'தன்னையுணர்தல்' is very often misunderstood and misinterpreted. It simply means "understanding oneself," "understanding his real nature," and does not mean "understanding oneself as God or as anything else." After attaining this self-knowledge, the Vedas postulate distinctly a higher knowledge, the knowledge of God and such passages are again misinterpreted to mean that "the soul sees God as himself." When in fact the last two words 'as himself' is nowhere found in the text.

THEIR AKSHARA.

3. The Akshara, A, U, M, Vindhu and Nāda respectively represent and influence Ahaṅkāra, Buddhi, Manas, Chittam, and Soul. • All these together form the Praṇava (sūkshma). The way the consciousness rises and falls is as the rise and fall of the waves in the sea. When considered deeply, the nature of their action will be manifest.

THEIR DEVATAS,

4. Brahma, Viṣṇu, Rudra, Maheśvara, and Sadāśiva respectively guide the letters A, U, M, Vindu and Nāda. It is in this five-fold union the soul cognises, and as such is more like Asat. If one controls in Yoga his two breaths and examines them, their nature can be plainly seen.

THE COMBINATION OF ALL THE FOREGOING IS NOT THE SOUL.

5. If the *Ātmā* is stated to be the combination of all the above senses and sensations, then the seer will only see them each separately and not as a single whole (*Ātmā*). If you say these various things themselves in fact constitute the soul, then the man who cognises them all together is different, as the object perceived is quite distinct from the perceiving subject.

5. The view of the soul (Jivātmā) refuted here is credited to the Sautrāntika Buddhists by some commentators and to Māyāvādis by others. We have not been able to get from the followers of the latter school a proper definition of the Jivātmā, nor a uniform one; and one Svāmi of Chidambaram when we pressed him for a definition stated that it was an *ollaḥodrida* of the ābhāsa of Brahman, and Antaḥkaraṇa and other lower products of Māyā. Our reply to him was—'which of these was in *Bandham*, (bondage) and which of these was to reach *Mukti* (freedom)? The ābhāsa of Brahman is either Brahman or it is not. If it is Brahman, it can suffer no bondage nor does it require to be freed. If it is not, then we reck not if it is in bondage or not. It cannot matter to us either whether the antaḥkaraṇa and lower senses do or do not suffer. And it is here stated once more that our distinct position is that the Jivātmā we postulate is one above the antaḥkaraṇas and is in no sense an *ollaḥodrida* of any number of things. He it is that is constrained and

dragged by sin and desire, and suffers pain. The following passages from the Upanishads clearly bring out the distinction.

“Īśa supports all this together, the perishable and the unperishable, the developed and the undeveloped. The *Aniśa*, *Ātmā*,* is bound, because he has to enjoy (the fruits of Karma); but when he has known God (Deva) he is freed from all fetters.”

“There are two, one knowing (Īśvara) the other not knowing (Jiva), both *unborn* (Aja), one strong, the other weak; there is she * the unborn, through whom each man receives the recompense of the works; and there is the Infinite *Ātmā* (appearing) under all forms, but Himself inactive. When a man finds out these three, that is † Brahma.”

“That which is perishable is the Pradhāna; the immortal and imperishable is Hara. † The One God (Eko Deva) rules the perishable (Pradhāna) and the *Ātmā*. From meditating on Him, from joining Him, from becoming one with Him, there is further cessation of all illusion in the end.” (Śvetāśvatara Up. I. 8 to 10.)

* *Aniśa* and *Īśa*, *Ātmā* and *Paramātmā*, *Purusha* and *Paramapurusha*, *Jiva* and *Param* or *Brahman*, *Paśu* and *Pati*, *Ajña* and *Jñā* are parallel sets of terms meaning Soul and God. *Īśa* in these passages does not mean a personal God but the Highest Brahman.

* She is *Pradhāna* or *Prakṛiti* and not *Devātma Śakti*.

† That here means man, *i.e.*, man when he understands the distinction of the *Tripadārtha* becomes God. The three means *Paśu*, *Pati* and *Pāśa*. And *Īśvara* and *Brahma* in the passage do not mean respectively Personal and God Brahman but mean the same Being. According to *Sāṅkhyas*, a true knowledge of *Pāśa* and *Paśu*, *Prakṛiti* and *Purusha*, alone gave liberation.

‡ Professor Max Müller observes on this word, “he would seem to be meant for *Īśvara*, or *Deva* or the One God, though immediately afterwards he is taken for the true Brahman and not for its phenomenal divine personification only.” *I.e.*, in one and the same mantra, *Hara* means both the Personal God and the true Brahman! When it is further seen how in other passages, the same learned Professor and others of his ilk read *Śiva* and *Rudra* for the True Brahman, wherein is the real distinction between *Īśvara* and Brahman. The word *Īśvara* or *Īśa* (the first word in the *Īśa Upanishat*) originally meant in the Upanishats and *Brahma Sūtras* only the Highest Brahman, not any phenomenal something or nothing. The word ‘*Īśvara*’ has however been used by *Śaṅkara* and his followers as meaning the lower Brahman in a restricted sense. Misled by this later

Adhikarana II.

In this adhikaraṇa are reviewed the various theories which has been propounded in regard to the nature of the soul; and they require very close attention.

SOUL IS DERIVED FROM GOD BY PARINĀMA? NO.

6. You state that the soul possessing the qualities of Intelligence, Will and Power of the Supreme, stands to the Supreme as heat to fire, as guṇa to guṇi in Bhedābheda relation and appears variously. If so, then the Jiva need not be possessed of senses and organs to become intelligent.

THE SĀṆKHYAN DOCTRINE REFUTED.

7. If it is stated that the *Ātmā* is pure intelligence and not possessed of *guṇas* like Will and Power, then it cannot develop

use of the word, our Professor and others would often take the *Īśvara* and *Īśa* of the Upanishats in the latter restricted sense. And hence the inconsistency and confusion which arises in their interpretation of these passages. Forget for once this distinction when reading the Upanishats, then the whole meaning will be clear. The Upanishat writers had no prejudice in using the words *Īśa*, *Īśvara*, *Hara*, *Rudra*, *Śiva*, *Deva*, *Mahadeva*, and *Mahesvara*, as the present day Vedāntists would seem to have.

"When that God (*Deva*) is known, all fetters fall off, sufferings are destroyed and birth and death cease." (*Śvetās.* i. 8 to 11).

"On the same tree, *man* (*Anīsa*) sits grieving immersed, bewildered by his own infatuation: But when he sees the other, *Īśa*, contented and knows His glory, then his grief passes away." (*Muṇḍaka* iii. 1. 2.)

"Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round staggering to and fro like blind men led by the blind." (*Kaṭha* i. 2. 5).

See further page 11 *et seq.* Part III, Nityānu Sandhāna Series, where a good resume of the whole subject is given. Only we could not find the text "*Athrayam Purushassvayam Jyotir-Bhavate*" at *Bṛihad.* vi. 3. 9, and the soul cannot be called *self-luminous* though in union with God, it may be found to be self-luminous.

6. God is self-luminous, and if soul is also God, it must be self-luminous also. But the soul in union with the body shines with the light of the body itself, as it will do so with the Light of the Lord when in union with the Lord.

Will and Power. If it is replied that these *guṇas* are acquired from the body and in the *Presence* of the *Ātmā*, then, these powers must be found also when the body is dead or dead asleep. But if it is again said, that this is due to the death or the sleep of the body itself, the statement that these are brought into activity by the *Presence* of the *Ātmā* stands contradicted.

THE SAME.

8. It is again said that the *guṇa* is induced by the *Presence* of the *Ātmā* just as the magnet attracts the iron. If so, it can only induce its own power of attracting objects and not that of repelling objects. On the other hand, the *Ātmā* induces such varying actions such as thinking, and forgetting, running, sitting, reclining, standing etc.

THE PAURĀṆIKA'S DOCTRINE. THE SOUL HAS FORM? NO.

9. If the soul is said to possess a form, then this form must be apparent in the body. Then also it will become indistinguishable from matter which undergoes transformation and destruction. It must again be perceived when this *Ātmā* enters the womb. You reply that it is *sūkshma* and imperceptible to the eye. Just so, your own words belie your theory that it has a form (perceptible).

THE SOUL HAS NEITHER SŪKSHMA FORM.

10. If you say it has *sūkshma* (subtle) form, then you are evidently mistaking the *Ātmā* for the subtle cause of the gross body, namely, *Manas*, *Buddhi*, *Ahaṅkāra* and the five *tānmatras* (the *Purī-ashṭaka*). If you say no, and would make it even more subtle than the *Purī-ashṭaka*, then according to us, there are even *tatvas* higher than *Purī-ashṭaka*, the *Kalā*, *Rāgā*, *Vidyā* etc., and all these are material and *achit*, and perishable.

THE SOUL IS RŪPĀRŪPĀ. NO.

11. If the soul is said to be *Rūpārūpa*, then know that *Rūpa* cannot become *Arūpa*, and *Arūpa* cannot become *Rūpa*. One

11. The commentators ascribe this doctrine to கவுளர் or கவுளகர் (pronounced *kaula*, *kaulaka*, or *gaula*, *gaulaka*?) and we are not able to identify who these schoolmen are. Perhaps they are Śaktas.

thing cannot have two contradictory natures. If you say, it is like the fire latent in the wood, then as the fire shows out in visible form when it burns, the soul must become visible. If it does, it will cease to be *sat*.

THE SAME

12. If you say again that the *Ātmā* is Rūpārūpa (form and formless) like the moon, then it must become visible to our eye at some moment. If you reply that this visible body itself is the product and manifestation of *Ātmā*, then the *Ātmā* can never become freed of *Bhanda*, it becomes *achit* and material.

PĀTANJALA'S DOCTRINE. SOUL IS ARŪPI AND INACTIVE.

13. If you state that the soul is *Arūpi* (formless) and inactive or (unchangeable) like *Ākāś*, then explain why does the soul, becoming bound in bodies, make it undergo all sorts of motions such as walking, etc.

THE VIEWS OF VAISĚSHIKA, PŪRVAMIMĀMSAKA AND OTHERS.
IS SOUL ACHIT, CHITĀCHIT OR CHIT?

14. If soul is *Achit* (non-intelligent), then it can have no cognition at all. If it is *Chitāchit*, then, also what is chit cannot become achit, and *vice versa*. It cannot be *achit* in one part, and *chit* in another part. If again, another asserts that it is not *achit*, but *chit*, then why is it, that it has no cognition except in union with the body.

PĀNCHARĀTRI'S DOCTRINE. THE SOUL IS AṆU, OR ATOMIC?

15. If the soul is said to be *Aṇu* or atomic, then it can pass away easily from the body by any of its outer passages. It cannot

12. One commentator ascribes the pūrvapaksha views stated in the last four stanzas to a section of the Pāncharātris.

14. Matter is intelligent, soul is intelligent, God is intelligent. But all these are of different planes, and the lower one pales and is considered non-intelligent in the presence of the superior one. And the soul in particular receives light from both sides from matter and from God. Soul is luminous but not self-luminous. It cannot illuminate but can be illuminated.

be kept up in the body. It cannot bear burdens and sufferings. It will be reducing it to the level of material atoms which are Achit. Even as an atom, it will have an organism and accordingly it will be perishable.

THE SAME. THE SOUL OCCUPIES PLACE IN THE BODY?

16. If you say that the soul is located in some portion of the body, then it becomes limited like a form, and hence becomes perishable; and its intelligence cannot be felt all over the body. If you instance lamp and its spreading light, even then the soul will only cognize the things nearest it, as the lamp can light only things near it. Else, as light, its intelligence must be felt through every sense at the same time.

THE JAINA'S DOCTRINE. THE SOUL IS ALL OVER THE BODY?

17. If you state that the soul is spread over the whole body and thus cognises, then it must not undergo sleep and other *Avasthās*. Besides, it must understand through all the senses all at once. Then the intelligence must be more or less in proportion to the largeness or smallness of the body. Then, again, it must decrease as some one or other organ is cut off and, it must vanish when the whole body vanishes also.

THE PŪVA MIMĀMSAKA'S DOCTRINE. THE SOUL IS VIBHU.

18. If you say the soul is all pervading then you must explain how it is that the soul undergoes the five *Avasthās* and enters hell and heaven and how it cannot perceive all things all at

16. Śivajñānayogi also points out that the analogy is wrong, inasmuch the soul and its intelligence are related as Guṇi and Guṇa, whereas there is no such relation between the flame and its light. He points out that light is but particles of the flame and is one with it; and the flame as such can be dissipated.

Of course, it is an old and well-rooted fallacy that mind can fill matter or space. The two are utterly contrasted; mind is the unextended and matter the extended. How can the unextended fill the extended? It can only do so, if it was the extended, i.e., matter. But mind in present in all and every part of the body, and the nature of this connection is what is really mysterious. The analogy of vowel and consonant is what gives us the barest idea of the nature of this connection.

once; and how it can know other things when it knows only through some one sense or other.

THE SAME. MĀYĀ CONCEALS THE SOUL?

19. If you say the soul's intelligence is covered by the dirt of Māyā, then it must derive no knowledge through the senses and antaḥkaraṇa. Then even the freedom from Bandha will not induce Mukti. If he was the ever free and the self-luminous, he can undergo no bondage.

SOUL'S REAL NATURE. IT IS ARŪPI, VYĀPI AND PAŚU'

20. It is formless (Arūpa) and all pervasive (Vibhu) but unlike that of achit or matter. Its Vyāpaka cānsists in be-

19. If the ever free entered into bondage, the same causes will operate to bring it into bondage even after it attained to moksha once. If it was all pervasive, it cannot get limited. If it did this of its own sweet will and pleasure, then the bondage and limitation is only a name and not a reality. And it can restore itself to its pristine purity at any moment. Then again the distinctions between purity and impurity, right and wrong, sin and virtue, good and evil, truth and falsehood, must also be nominal. No one need be advised to follow the true and avoid evil, no one need be advised to practise self-abnegation and *sādana chatush'ayam*, follow a guru and perform tapas and worship God. The monstrous results of this doctrine will be patent to everybody except to those whose vision is completely obscured by blind prejudice. The schools reviewed above postulate soul and māyā or prakṛiti merely and they omit all consideration of another factor namely *āṇava* or *avidyā* which covers and limits the soul. Hence the defect in their doctrines. It is this *āṇava* which limits or covers, and the *māyā* it is that tries to lift the veil little and little, as the lamp lights us in darkness, but is of no use in the broad day. Having stated and met the theories of other schools, the author now proceeds to state his own position.

20. In this verse is brought out the real definition of the soul or Jiva, and which is discussed in our notes in the beginning of the sūtra. It meets all the conflicting views held by different schools as regards the nature of the Jiva, and shows also how these different views rose also. It is because of this particular nature, of becoming one with whatever it is united to, that people have been led to deny its existence or to identify it with various organs and senses and God. When the true nature of the soul is perceived, all our difficulties vanish, and we reach the true road which will lead us on to the Goal of Life.

coming one with the thing it dwells in for the time being (body or God.) Its eternal intelligence and power is eternally concealed by the *Pāśa*, (bondage) *Ānava-mala* and hence called *Paśu*.

ITS DIFFERENT MĀYĀ COATS AND THEIR EFFECT.

21. Entering the womb of *Māyā* (Aśuddha) it regains dimly its intelligence, will, and power. Putting on the further coats of *Kalā*, *Rāga*, and *Vidyā*, it shines in particular bodies. Further donning the cloak of the three *guṇas* and their products such as *antaḥkaraṇa* etc., it perceives in advaita union with the same.

ITS PILGRIMAGE.

22. The soul quits a *sūkṣma-śarīra* and lives in a *sthūla* body, and continues in the five Avasthas, and becomes born and born again, and performing good and bad works, it enjoys the fruits thereof.

THE FIVE KOŚAS.

23. The five kośas are *Ānandamaya*, *Vijñānamaya*, *Manomaya*, *Prāṇamaya*, *Annamaya*. Of these one is more subtle

21. These constitute its *guṇa-śarīra*, *kañchuka-śarīra*, and *kāraṇa-śarīra* according to one classification.

23. Each one of these kosas is mistaken for the *ātmā*. The materialist mistakes the *annamaya-kośa* for the soul. The *Ahankāravādi* mistakes the *Manomaya* as the soul. The Buddha mistakes the *Vijñānamaya* as the soul. And the Vedānti (idealist) mistakes the *Ānandamaya* as the soul. Commentators identify the *Anna* and *Prāṇamayakos* with the *Sthūla-Śarīra*, *Manomayakosa* with the *Sūkṣma* body, and *Vijñāna* and *Ānandamayakos* with the *Kāraṇa-Śarīra*. Śivajñāna Yogi identifies these five kosas respectively with the *Sthūla*, *Sūkṣma*, *Guṇa*, *Kañchuka* and *Kāraṇa-Śarīra* as defined in stanzas 21 and 22.

When the soul identifies itself with *Annamayakosa*, it is within it. When it ascends to the *Prāṇamayakosa* and cognises the *Annamaya* as different from itself, it gets out of it and so on. But it is to be noted particularly here that the highest condition postulated by Vedāntis as *Ānandamaya*, where the *ātmā* is in its own place, is but an experience derived by the soul at its first contact and co-ordinate evolution with matter or *māyā*. What rises even above this is the Siddhānti's soul or *Jīva* or *Paśu* or *ātmā* and above this and on a higher plane dwells the Supreme Brahman, Śiva.

(Sūkshma) than the one that follows it. And these are all evolved from their first cause Māyā. The formless *Ātmā* found in these five koṣas lives in and out of it.

HOW THESE KOṢAS ARE MOVED?

24. The soul lives and moves and has its being in these respective bodies, as the charioteer and the car, as the showman and the playing dolls, as the maskedman, as the Yogi in another body, as the actor and his different parts.

THE ĀTMĀ OR SOUL IS DIFFERENT FROM THE BODY.

25. Your body is different from yourself as you say, 'my body', 'my senses', 'my karaṇa', 'my buddhi' etc., inasmuch as you also say 'my house', 'my cattle' etc., what you considered as inseparable from you, you find to be severed as your hairs and nails.

A FURTHER ARGUMENT.

26. When you clothe yourself in silks and adorn yourself with jewels and flowers, you are not conscious that these are different from you. But when they are removed from you, you become conscious of the difference. Just so, know thyself to be different from your body.

SOUL IS DIFFERENT FROM VIJÑĀNA AND ĀNANDAMAYAKOŚAS.

27. I understand that the body (first three koṣas) is not myself; but how can you say that my *understanding* (Vijñāna, physical consciousness) is different from myself? Inasmuch as you say (my understanding). But we say also '*my soul*'? He who has really perceived the soul will not say '*my soul*'. It is the ignorant who say so.

THE MEANING OF "MY SOUL."

28. By *lakṣhaṇa* also we speak of the *Buddhi* as *Manas*, and *Manas* as *Buddhi*; we speak of *chitta* as *Jīva*, and *Jīva* as *chitta*; we speak of *Ātmā* as *God*, and *God* as *Ātmā* (soul). So

24. It will be seen that the identification and subjection of the man to his part is less and less as he ascends up; and in the charioteer he has full control over the car he guides and for his own benefit.

also the phrase of 'my soul' denotes another, namely, the Supreme Soul dwelling in your soul.

SOME LANGUAGE FALLACIES IN COMMON USAGE.

29. The understanding, body, *chittam*, etc., are one and all called *Ātmā* (in the upanishats) as we speak of the burner (விளக்குத் தண்டு) as the light itself (விளக்கு). All these senses etc., are different in their action; and inseparably united to them, the soul cognises them as object. The object (அறிபொருள்) is separate from the subject (அறிவது).

THE FIVE AVASTHĀS.

30. The soul who cognises through the external senses dreams in sleep, and sleeps soundly with but bare breath and without action or enjoyment; and waking again, recalls its dreams, and feels its sound sleep and then enters into eating and exercises. This is the way the soul cognises through the five avasthas, with the aid of the physical vestures.

SOUL IS NOT SELF-LUMINOUS.

31. If the soul was self-luminous then why does it require the aid of senses and organs. As the soul is concealed eternally by *Āṇava*, its intelligence is restored by the physical senses etc. Its relation to its senses and organs is like that of the king to his *ministers*.



Adhikarana. III.

RELATION OF SOUL TO THE LOWER ORGANS AND ITS CONDITION IN THE VARIOUS AVASTHĀS.

SOUL IS THE KING.

32. Just as the king, on his return from a possession with his troops, re-enters his palace, leaving guards at the gates of the

32. This is an old Sāṅkhyān analogy (vide Sāṅkhyā sūtras, v. 115), and this has found its way through the ancient Greeks into the thought of Europe, and Lytton also uses the simile of the king and his ministers in one of his novels.

Śivajñāna Yogi thus expands the simile: Soul is king; Manas is chariot; Prāṇa and other vāyus, the horses; Buddhi is the chief minister;

different courts he passes through, and finally enters alone the innermost harem, so also the soul passes through the five avasthas in the body, leaving *Prāṇa* as the guard of the innermost portals.

THE NAMES OF THE FIVE AVASTHĀS ETC.

33. When the soul is in *Jāgrāvasthā*, it and its organs number thirty-five, and the place is midbrows. In *svapnāvasthā*, they number twenty-five, and the place is the throat; in the *Śushuptyāvasthā*, they number three, and the place is the heart; in the *Turiyāvasthā*, they number two, and the place is the *nābhī*; and in the *Turiyātita avasthā*, the soul dwells alone.

HOW THESE ARE ENERGISED BY THE VIDYĀ TATVAS.

34. In *Jāgra*, all the five Vidyā Tatvas (from *Śiva* and *Śakti* etc.) are active; in the *Svapna*, the first four; and in the next, the first three; and in the *Turiya*, the first two; and in the last condition, *Śiva* Tatva alone guides it. They are so active, as the soul developes through the *Aśuddha Māyā* and *Prakriti* Tatvas: Understand this well.

Ahaṅkāra is the Driver; and *Jñānendriyas* and *Karmendriyas* are the footmen; the midbrows, throat, heart, belly and anus, are the different courts of the palace.

The nature of this passage of the soul from one condition to another has to be clearly noted and realized; otherwise, there will be endless confusion. Vide pp. 51 to 53 *Śivajñānabodham* for fuller exposition.

33. The thirty-five are the ten *Indriyas*, and their ten subtle elements, the *tanmātras*, the ten *Prāṇas*, and the four *antaḥkaraṇas*, and soul. The twenty-five are arrived at, by omitting the first, the *Indriyas*. The three are *Chitta*, *Prāṇa* and Soul. The two are *Prāṇa* and Soul. In the *Turiyātita*, the soul alone exists.

Śivajñāna *Yogi* adds that even in *Turiyātita*, the soul is united to the subtle causal matter; but what is meant is, it had not developed into a separate and differentiated organic body.

34. Some commentators interpret this to mean that the thirty-five and twenty-five etc., are further grouped into groups of five, etc.

THE LOWER AND HIGHER AVASTHĀS.

35. All the five Avasthās are found united in the Jiva when it is in the frontal region. You can perceive their play when these organs are each active. The ever-wise Jñānis also, for getting freed from birth, and for entering moksha, unite themselves to the five Higher Avasthās, with the Grace of God,

THE FRUITS OF THESE CONDITIONS.

36. Of these two kinds of Avasthās, the one, lower, will drag down man into births. The other will lift him up freeing him from birth. The Yogi attaining to samādhi will attain salvation in the very next birth.

KĀRAṆĀVASTHĀ.

37. The causal or subtle Avasthās are three, called Kevala, Sakala and Śuddha. The soul is in Kevala when the soul is by itself (without volition etc.) It is in Sakala, when God unites it to all its senses and organs. It is in Śuddha, when leaving birth, it is free from all *mala* (impurities).

KEVALĀVASTHĀ.

38. It the Kevalāvasthā, the soul is non-intelligent, it is formless, imperishable; it is not united to Rāgam and other

35. The lower Avasthās are called *Samala* Avasthās, and the higher the *Nirmala* Avasthās. Even in the latter, there are stages as Jāgra, Svapna, etc., and the condition of the Jivan-Mukta in these stages is fully described in the Āgamas. In the next verse, these two conditions are also distinguished from the five Avasthās undergone by the Yogi.

37. In the Kevala, the soul is hidden in Āpava and has no activities of any kind and it is lost or sunk like a bright diamond in a dirty pool, or like the same diamond coated with dirt all round. In the Sakala condition, its intelligence etc., receive play now and then through the aid of the physical faculties, just as the different facets of the diamond reflect the light, now blue, now red etc., as each side is ground and rubbed of its dirt and ruggedness. When all its angles, and ruggedness and dirt is removed it reflects fully and steadily the Supreme Light and is merged in the same Glory. These conditions are fully described in the next three stanzas.

38. This definition is important. There is a verse in almost the same terms in the Tirumantra. Evidently both are translating from the same

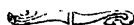
Guṇas, nor to Kālā and other Tatvas; it is action-less, mark-less; it is not a self-agent; it cannot enjoy fruits; it is united to *Ānava*; and it is Vibhu, omnipresent.

SAKALĀVASTHĀ.

39. In the Sakala, the soul gets a body, and becomes clothed with the various organs and senses, internal and external, and the desire to enjoy the objects of the senses, and reincarnates in different births.

ŚUDDHĀVASTHĀ.

40. He becomes balanced in good and evil. The grace of the Lord descends on him. He gets his Guru's blessing. He attains to Jñāna Yoga Samādhi and is freed from the triple mala. He ceases to be finite in intelligence, and becoming omniscient, he is united to the Feet of the Lord. This is the Śuddha condition.



verse in the Āgama. Vibhu is explained to mean as 'not localised in any one place or particular body.'

40. The truth of this verse is often shortly expressed in the phrases:

“ இருவினை யொப்பு, மலபரிபாகம்,”

“ சற்குருதரிசனம், சத்திரிபாதம்.”

and they sum up the highest teachings.

இருவினைச்செயல்கள் ஒப்பி ஈசன்மன் சத்தி தோய்ந்து
குருவருள் பெற்று ஞான யோகத்தைக் குறுகி முன்னைத்
திருமல மறுத்து பண்டைச் சிற்றறி வொழிந்த ஞானம்
பெருகிராயகன்மன் பாதம் பெறுவது சத்தமாமே.

SŪTRA V.

ON THE RELATION OF GOD, SOUL AND BODY.

GOD, THE SUPREME KNOWER AND INSTRUCTOR.

1. As the senses can only understand with the aid of the soul, and yet cannot know the soul, so also the soul can only understand with the grace of the Lord and yet cannot know Him. The all-knowing Śiva alone knows all and imparts knowledge to all.

Adhikarana I.

WHY DON'T SOULS ALL EQUALLY UNDERSTAND WELL ?

2. If God imparts knowledge, then every one's knowledge must be equal. If the difference in wisdom is due to Karma, then no God is necessary. No. The First Cause gives to each according to his Karma, in the same way as the earth yields according to the labour spent on it, or as the sun brings into bloom the lotus buds.

1. This power of the Lord is called His *Tirobhāva Śakti*.

2. Though the soil may be equally good, one man reaps a good crop and another not, as he labours well in it or not. Though the sun is absolutely necessary for the maturity and blooming of flowers, yet the sun cannot make the bud blossom before its time. This view does not destroy the omni-penetrativeness of God, while at the same time, it preserves to the individual his responsibility. It is this view which saves Hinduism from degenerating into blind Fatalism or base Pantheism.

The following verse from *Ulaḥṭaiya Nayanār* expands the simile of the lotus beautifully.

மலமெனுந்தடத்திற் கருமசேதகத்தின் மாயையாம்கிழங்கில் அங்குறித்து

மன்னுமுவெட்டார் தத்துவநாளம் மலரிதழ் வித்தையெழுவித்தை

நலமிருமீசன் சதாசிவமிரண்டும் நண்ணுகே சரங்களாஞ்சத்தி

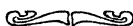
நற்பொகுட்டாகும் நாதமேவிந்து நயந்தகண்ணு மெனவிரவி

இலகுமென்னுடல் பதுமமீடிகைகீ இருந்தருளாசன மென்னால்

எனதுபுக்கிலநா யெண்ணினேன் தெளிப வியலருட்பார்வை தந்தனியே

CAN THE SOUL UNDERSTAND HIMSELF?

3. The Soul understands only with the aid of the Supreme Intelligence, and cannot understand by himself, inasmuch as this knowing soul knows only through some sense or other, forgets what it has learnt, and learns from others, and does not know himself the knower.



Adhikarana II.

HOW GOD IMPARTS KNOWLEDGE.

4. The One, Only God graciously imparts knowledge to the soul, by means of the various organs of sense, and sensations, by means of the luminaries, and time, Karma, and bodies, by means of books on logic and philosophy, and by the word of the Guru, inasmuch as the soul in the Kevala condition is formless and non-intelligent.

GOD REQUIRES NOT THESE AIDS FOR HIMSELF.

5. The one God knows all and imparts knowledge to all and is the soul of all souls, and is different from them, and is in all, creating and developing all, without any form, and without

அலகிலாவுயிர்கள் மலநடைக்கிலையாய் அருள்நடைக் குண்மையாய்நின்ற
ஆவடுதுறைசை யம்பலவாண அடியவர்க்கருளு மாறிதியே.

In the Tank of Āṇava Mala, in the mire of Karma, the lotus bud of Māyā is planted and it shoots into the stalk of twenty-four tatvas, and bud with petals of the seven higher tatvas up to Vidyā, and Mahesvara and Sadāsiva as Stamens and Śakti as the ovary and Nādhama and Vinḍu as the Pistil. Snch is the Lotus-seat formed of my body which Thou graciously occupiest. I fancied that I did occupy it myself. Thou gavest me that Light of Grace to perceive my error. Oh Thou Ambalavāṇa of Tiruvāvaḍuturai that art non-existent to men in bondage and existent to those dwelling in grace and who showerest His Grace to his devotees!

Cf. illustration C to 3rd Adhikaraṇa of the 9th Sūtra *Śivajñānabodha*.

3. The soul is not self-luminous or Śvaparakāśa or Svayamjyoti, and God is defined as Svaparaprakāśa, self-luminous and illumining all others.

the aid of any organs or objects or luminaries or time or Karma or body or books etc.

DOES GOD RECEIVE TAINT BY HIS PRESENCE IN THE WORLD?

6. You have forgotten the Vedic text that the worlds undergo change in the mere presence of God. God cannot be enshrouded in Māyā, and no Achit can exist in the presence of Śiva, (the pure Chit). In His Presence, the embodied souls undergo evolution and are given wisdom.

ALL ARE BUT PARTS OF HIM.

7. The worlds form His body; the Jīvas, His senses; the Ichchā, Jñāna, and Kriyā Śaktis, His *Antaḥkaraṇa*. Inducing all the countless Jīvas to reap good or evil, according to their deserts, the Supreme Lord dances the Dance of Creation, Development, Destruction, Veiling and Grace.

GOD'S GRACE HOW BESTOWED.

8. The Supreme One after inducing the Jīvas to unite in bodies with five senses, and undergo pleasures and pains, and thus make it gather experience by suffering many births, pities their fallen condition, and graciously grants the Higher knowledge as Guru and grants the Supreme Seat.

GOD'S RELATION TO HIS ŚAKTI.

9. அருளது சத்தி யாகும் அரன் தனக் கருளையின்றி
தெருள்சிவ மில்லை யந்தச் சிவமின்றிச் சத்தி யில்லை
மருளினே யருளால் வாட்டி மன்னுயிர்க் களிப்பன் கண்கட்
கருளினே யொளியா லோட்டும் இரவியைப் போல வீசன்.

9 Hara has *Grace* for His Śakti. Except as this Supreme Love and Grace, there is no Śiva. Without Śiva, there is no Śakti. Īśa removes the illusion of the Souls with his love, and grants them bliss, just as the Sun dispels the darkness shrouding the eyes, with his light.



7. His acts are compared to a dance, as they are solely intended for the benefits of the souls (spectators) and not for any pleasure or profit of God Himself.

SŪTRA VI.

NATURE OF THE SUPREME.

1. If you ask whether God is an object of knowledge or not, then know, if He is an object of knowledge, He will become Achit and Asat. If He cannot be known, He must be a non-entity. The all-pervading Śivam is neither, and is pure Chit and Sat. In the presence of the Sat, cognized by following the True Path, Asat will not appear.

Adhikarana I.

WHAT IS ACHIT ?

2. All objects of cognition are Achit. All objects of cognition come into being and are destroyed (being bound by time); they divide themselves into the worlds, bodies and organs (being bound by space) and enjoyments; they are identified at one time by the intelligence as itself (in bandha) and at another time (in moksha) are seen as separate; and they are all products of Māyā. Hence all such are Achit or non-Intelligent or Asat (other than Sat.)

ASAT DEFINED.

3. The enjoyments of this life, and the bliss of the King of gods, Viṣṇu and Brahma, the lives of the countless millions of sentient beings, all these, may be compared to the tricks of the magician, or the dreams, or the mirage. They seem only to exist, and then perish instantly. Hence the world is spoken of as Asat.

Adhikarana II.

GOD IS NOT UNKNOWABLE.

4. If God is unknowable, then there can be no benefit from Him; He can never pervade us; neither can we unite with him in

4. The truth is He cannot be known with our *Paśubodha*. We can only perceive Him with His Grace or Śivajñāna.

“அவனருளே கண்ணாகக் காணின் அல்லா ல்
இப்படியன் இந்நிறத்தின் இவ்வண்ணத்தன்
இவனிறைவன் என்றெழுதிக் காட்டொணாதே.”

Moksha. He cannot perform the Pañchakṛityas for our benefit. His existence will be like that of the flowers of the sky and of the rope formed of the hairs of the tortoise.

Adhikarana. III.

GOD IS NOT ANIRVACHANA.

5. Why should not God be described as (Anirvachana) being neither Sat nor Asat nor Satasat? Well, if the answer to the query whether God is existent or not should be that He is existent, then it only establishes that He is Sat. Hence He is Chit which is past our human thought and speech. It is Achit that can be perceived by our human mind.

HOW GOD CAN BE KNOWN.

6. The known objects are Achit and perishable; and the unknown is called Sat; and what is the use, as God virtually is non-existent? The knower, will perceive Him with His Grace as *ananya* as the knower and the known are one and different and one-and-different. God will be known in the Form of Love (Aru) alone.

Adhikarana IV.

THE YOGI'S CONCEPTION OF GOD NOT REAL.

7. If God can be meditated, then as an object of our senses, He becomes Asat. If you regard Him as not conceivable by our

6. This relation is the Advaita. Till the soul, by God's Grace becomes one with God, it is impossible to know Him. In that condition too, as the soul is one with God, it cannot know Him as other than itself, and the soul itself is Śivam. But if the Jīvanmukta should for a time regain his individual consciousness, then he may feel his experience of God, just as a man waking from sleep speaks of his experience in sleep. In the next Adhikaraṇa, even the knowledge of Yogi is said to be unreal.

7. The various conceptions of the Yogi are pronounced to be merely fictitious and symbolic. Vide, notes on the 6th Sūtra in my edition of Śivajñānabodham for a fuller treatment of the subject.

organs, even that it is of no use. If you contemplate Him as beyond contemplation, even then it gives you no benefit, as it is a mere fiction. If you contemplate Him as yourself, that is also a fiction. Giving up these fictitious ideas of God, the only way to know Him is by understanding with His Aruḥ or Grace.

WHY GOD CANNOT BE PERCEIVED.

8. As God is not different from the soul, as He is in the soul, and as He is the thinker of all the soul's thoughts, as in Him there is no distinction of 'I' and 'mine', God cannot be perceived by the soul's intelligence.

SOUL IS AND IS NOT GOD.

9. When 'One only without a second' is postulated, the very postulating implies that the thing postulated is different. God is not different either, as He is inseparably associated with you, and transcends all discriminating intelligence. As He is ever the *inside* of the soul, the soul can be said to Śivam.



8. The first three statements explain the Advaita relationship. The next argument shows that in God there is no distinction, of Jñāturu, Jñāna, and Jñeya. The next verse gives a caution not to mistake the soul for God.

SŪTRA VII.

Ātma Darsana.

Adhikarana I & II.

SAT CANNOT KNOW, AND ASAT CANNOT EXIST.

1. If everything is Sat, then no conscious knowledge of anything can arise. If you say that Sat becomes the knower by union with Asat (its products—the organs), no; Asat cannot appear in the presence of Sat, as no darkness can subsist in the presence of light. If you say that Asat itself is the knower, no, it cannot be, as it cannot subsist in the presence of the Sat, and as it is merely the instrument of knowledge of another.

Adhikarana III.

THE KNOWER OF BOTH IS THE SOUL.

2. The knower who knows both Sat and Asat is the Ātmā (soul). It is neither Sat nor Asat. It is eternal and Satasat. It is not produced from either (as cause and effect). Yet it is produced from them as the fragrance comes out of the flower.

IMPURITIES ATTACH TO SOUL AND NOT TO GOD.

3. Asat and Ajñāna cannot attach themselves to the Sat and Jñānasvarūpi and Jyoti (God). All impurities become attached to the soul. The Vedas declare that the souls and Asat exist even eternally with God; as in the instance of the sea and water and salt.

2. As Satasat, it is united to both and in union with each, it identifies itself with each so thoroughly that it becomes each. This is a peculiar characteristic of the Soul, which Professor Drummond calls the law of assimilation.

3. The analogy of the sea is particularly note-worthy. There is a world of difference between the way this analogy is used by Vedāntis and

the way it is explained by Siddhāntis. The Pūrvapaksha view is thus set forth by a learned Svāmi.

"There is but one Ātman, One Self, eternally pure, *unchangeable*, *unchanged*, and all these various *changes* are but appearances in that One Self. Upon it, name and form have painted all these streams; it is the form that made the wave different from the sea. Suppose the wave subsides, will the form remain? No; it will vanish; the existence of the wave was entirely dependent upon the sea, but the existence of the sea was not at all dependent upon the wave. The form remains so long as the wave remains, but as soon as the wave leaves it, it vanishes, it cannot remain. This name and form is what it called *Māyā*. It is this *Māyā* that is making individuals, making one appear different from the other. Yet it has no existence. *Māyā* cannot be said to exist. Form cannot exist because it depends upon another's existence. It cannot be said to non-exist, seeing that it makes all this difference. According to the Advaita Philosophy, then, this *Māyā* or *Ignorance*, name and form or as it has been called in Europe, 'time, space and causality,' is out of this One Infinite existence, showing us the manifoldness of the Universe; in substance this universe is one."

So according to this Svāmi, the One Infinite existence is God, and its Form is *Māyā* and its name Ignorance! God is the Sea, and the multi-formed waves, *Māyā*. The one is *unchanged* and *unchangeable* and yet this *changes* into multiform waves which are but *appearances*. But it is on account of these *changes* and appearances, dualistic knowledge, and ignorances, and sorrow and Samsāra results, and the One Infinite Existence which is *eternally pure* becomes finite and *impure*! It is on account of these *appearances*, God becomes a man, a dog, a worm; and but for these appearances God would remain a God. What converts indeed a Divinity into a brute cannot be unreal and non-existent, and of no moment as unreal and non-existent, and of no moment as denoted by the use of the word 'but' in the sentences quoted above. If these changes and appearances are vital, how can the One Infinite Existence be called unchanged and *unchangeable* too? And what constitutes the real difference between changeable and unchangeable? The very first definitions which the beginner in Physical Science meets with are about 'stable' and 'unstable equilibriums', in nature. The 'stable' is that which remains unaffected and without change of form by the surrounding forces of nature. 'Unstable' is easily affected by those very same forces and their forms are easily

changed. And as examples are given, 'solids', for the 'stable', and 'liquids' and 'gases' for the 'unstable'. And what is here called the unchanged and unchangeable? It is the sea-water, which physicists expressly call unstable and unchangeable? And yet there is no congruity in the comparison, and no contradiction in terms! It is the sea-water that is called here *unchangeable* and *unchanged*, which is ever the sport of the elements and the sun and the moon, which changes with each gust of the wind and with each phase of the sun and the moon! This ever-changing and tempest-tossed and discoloured waters of the deep, are they to be compared with the unchangeable Infinite One! The horrors of an howling sea who has not read of, if one has not actually witnessed? And that true poet of nature makes his Miranda truly wish

"Poor souls, they perished!

Had I been any God of power,

I would have sunk the sea within the earth."

So we would have wished too there was no sea, and no God, if all our sufferings and sorrows, poverty and misery, hatred and all the evils of our *Samsāra-sāgara* and ignorance, were *but* appearances of this One God!

And then again, on the analogy as explained above, what little of power and self-dependence (*Svatantram*) is left to this One Infinite Existence? Is it self-luminous and self-dependent or is it the sport of every chance? The sea that is played on by every wind and tide cannot be said to have any power and independence. Much less this God who is played on by *Māyā* and ignorance? Our Svāmi eloquently asks, "suppose the wave subsides, will the form remain"? But suppose we ask "when will the wave subside"? What answer will our Svāmi return to this question? The waves will subside when the winds subside. When will the winds subside? Echo answers when? When will *Māyā* and *Avidyā* leave us? When our Karma ceases. When will our Karma cease? Echo answers when?

The inherent fallacy in the use of this analogy as above stated is in taking the large body of sea-water as representing God. Though popular use justifies us in taking the sea-space and everything contained in it as the sea, yet the true sense of the sea is the sea-space, containing water and everything else, the all container, the formless, changeless and unchanging and infinite space. In this view how beautiful is Saint Meykaṇḍān's simile as explained by *Kaṇṇuḍaiya Vaṅṅalār* and how full of meaning.

HENCE GOD IS SVATANTRA AND SOUL IS ASVATANTRA.

4. The soul is called qualified Chit and Sat, as it knows when taught and is eternal. God is eternally Pure and Free and Intelligent and by His grace, He frees the souls of their impurities.



“கடல் சிவம் நீரான்மா உப்பு மலம் கன்மம்
அடர்வாயுப் போதம் அலைகாண்—இடைவிடா
தவ்வாதி யுட்கரணம் ஐம்பொறியிற் பம்பரம்போல்
இவ்வாறுனச் சுழற்றுமெண்.”

‘The Sea is Śivam, Water is the Soul; Salt is Āṇava Mala, Avidyā or Ignorance; Karma is the Wind; the feelings of ‘I’ and ‘Mine’ (Paśu Bodha or Paśu Jñāna) are the waves. The First cause of all, in accordance with your Karma ever makes you revolve, as does a top, in various births in conjunction with your external and internal senses.’

In this view, God’s Supreme Omnipresence and Immanence in nature is positively brought out and his Supreme Self-dependence and Svatantratvam is not destroyed; while the soul is not left without freedom of will and without means and hopes of salvation. By effort and practice, he can put down his Paśubodha or Jñāna, and become balanced in good and bad acts (Karma), submitting himself to the Will of the Lord, then he can reach the condition of Perfect Calm (Nirvāṇa lit. non-flowing as water or air). What for? To reflect the Glory and Light of the Supreme Lord and to lose himself in that Glory and Light. Look at the incomparable words of Saint Tirumūlar.

“உரையற்ற தொன்றை உரைசெய்ய மூமர்காள்
கரையற்ற தொன்றைக் கரைகாணலாகுமோ?
திரையற்ற நீர்போற் சிந்தை தெளிவார்க்கு
புரையற் நிரூந்தான் புரிசடையோனே.”

“O Ye Fools, who attempt to speak of the unspeakable,
Can you reach the limits of the limitless Sea?
As the waveless stilled water of the deep,
If you reach peace of mind,
Then surely will the Lord with braided hair
Appear to you in faultless Glory.

SŪTRA VIII.

Adhikarana I.

THE WAY JNĀNA IS IMPARTED TO THE SOUL.

1. Just as the King's son taken and brought up among savages did not know himself to be different from the others till his true father came, and separating him from his wild associates, acknowledged him as his own, and had him respected even as himself. So also, does our Lord appearing as the Gracious Guru separate the sorrowing soul, which is caught among the savages of the five senses and is unable to know his own greatness or that of this Friend from its sensory environments, and purifying it of its dross and transforming it even into His own Glory, places it under His Flowery Foot.

HOW DIFFERENT SOULS ARE SHOWN GRACE.

2. The souls are divided into three classes namely Vijñānakalar, Praḷayākalar and Sakalar. They have respectively attached to them, *Āṇava Mala*, *Āṇava Mala* and *Karma Mala*, *Āṇava Mala* and *Māyā Mala*. To the first two classes of souls, the Supreme with limitless grace shows Himself in His Nirādhāra condition and removes their *mala* by the two kinds of His Śaktinipāda (called *Tivara* and *Tivaratara*). To the Sakalars, He shows Himself in the form of the Guru when their *mala* had become balanced, and removes their sins by means of the four kinds of *śaktinipāda*.

2. Both Vijñānakalars and Praḷayākalars have burnt up their *Guna* body, formed of Prakṛiti matter, by the strength of their tapas and yoga. The Vijñānakalar had also burnt up Karma, and his Āṇava or individuality alone exists and which separates him from Śivam. And when this individuality also ceases, the supreme union is established. The Vijñānakalars are of various grades called *Pakṣuvar* (fully matured) and *Aṭakṣuvar* (not fully matured). The latter divide themselves into *Uttama*, *Madhyama*

DIFFERENT KINDS OF DIK HĀ.

3. Different ways by which the Āchārya removes sin are *Nayana Dikshā* (by the eye), *Sparśa Dikshā* (by the touch), *Vāchaka Dikshā* (by teaching Mantras), *Mānasa Dikshā* (by identifying himself with the Chela), *Śāstra Dikshā* (by imparting instruction), *Yoga Dikshā* (by entering the Chela's soul by Yoga). The forms of *Hotri Dikshā* (sacrificial Dikshā) are also various, and they are divided into *Jñāna* and *Kriyā Dikshās*. *Jñāna Dikshā* are mental acts; *Kriyā Dikshā* is given with the aid of Homa and sacrifices. *Kriyā Dikshā* again subdivides itself into *Bijam* and *Nirbijam*.

and *Adhamas* and *Vijñānakalakevalas*. The *Uttamas* are the *Aṇusadāśivas* and have material bodies formed of *Sādākya tatva*. The *Mahāyamas* are the *Aṣṭavidyeśvaras* and dwell in *Īśvara tatva*. The *Adhamas* are the *Mahāmantras*, who dwell in *Śuddha-vidyā tatva*. *Vijñānakala kevalas* dwell below this *tatva* and above *Aśuddha Māyā*. The *Aṇusadāśivas* and *Vidyēśvaras* become lords of creation etc., also.

The *Prajayākalaras* dwell in the regions of the *Kalāti tatvas* and own an eight-fold body (*Puri-aṣṭaka*), and are divided into three classes.

The *Sakalaras* dwell in the regions below *Mūlaprakṛiti* and comprise all living beings, men, *Asuras* and *Devas* up to *Vishṇu* and are of three classes.

Śāntinipāda is the “descending of the God's Grace, His *Chitśakti* or divine light.” As this light enters more and more into the soul, by the rubbing off of the dirt and uneven edges (*mala*) which surround the pure crystal, (soul), the more and more does it shine, when finally it is indistinguishably covered up and clothed by the divine light and becomes one with it. The four kinds are *Manda*, *Mandatarā*, *Tivara*, and *Tivaratarā*. These four are presided over respectively by *Nivṛtīśakti*, *Pratiśṭhāśakti*, *Vidyāśakti* and *Śāntiśakti*. See Table of *Tatvas* appended herewith and the Tamil commentaries for more detailed information regarding the different classes of souls.

3. *Dikshā* is from a root ‘*Dī*’ meaning to shine. The original use of the word is in connection with the soma sacrifice and meant the initiatory rite of consecration. In the days of the *Mahābhārat*, the word had undergone a change consequent on the change of religious polity itself. It meant the initiatory rite of purification before the Chela is given his

NIRBIJA DĪKSHĀ DEFINED.

4. Nirbiḥja Dikshā is what can be given to children, to the very young and very old people, and to women and worldly men, and the sick. The Āchārya's son and the novices (Samayi) are

Uṭadesam. And we quote the following passage from Mahābhārata (Anuśāsana Parvam 85) wherein Lord Kṛishṇa himself describes how he got his Dikshā, from Upamanyu Mahāṛishi who recounts to him the glories of Him, who is the *Lord of Sacrifices and Vows* and who gives him certain mantras and asks him to recite them continuously. "Eight days, O Bharata, passed there like an hour, all of us thus being occupied with talk on Mahādeva. On the eighth day *I underwent the Dikshā*, according to due rites, at the hands of that Brahmana (Upamanyu). I received the staff from his hands. I underwent the prescribed shave. I took up a quantity of Kuca blades in my hand. I wore rag for my vestments. I rubbed my person with ghee. I encircled a cord of muñja grass round my loins. For one month I lived on fruits. The second month I subsisted upon water. The third, the fourth and the fifth months, I passed living upon air alone. I stood all the while supporting myself on one foot, and my arms also raised upwards and foregoing sleep the while.* I then beheld, O Bharata, in the firmament an effulgence, O son of Pāṇḍu, I saw a cloud looking like a mass of blue hills, adorned with rows of cranes, embellished with many a grand rainbow, with flashes of lightning, and the thunder-fire looking like eyes set on it. Within that cloud was the puissant Mahādeva Himself of dazzling splendour, accompanied by His spouse Umā."

And it is our contention that in the Mahābhārata days, the Āgama rites had replaced or were replacing the old sacrificial rites of the Vedas, and modern India differs very little from the days of this period but for the rise of the new sects. And the Śaivites all over India forming nearly ninety per cent of the population retain the same traditions; and the initiatory rites of Śaivas of to-day are also called Dikshā, accompanied formally by Homa and Yajña, the various forms of which are discussed in the next stanzas.

4. The division here is into what is called Samaya, Viśesha and Nirvāṇa Dikshā. Those who are entitled to Samaya Dikshā are those in the Dāsa and Satputramārga. The Sahamārgis are entitled to Viśesha Dikshā; and Jñānamārgis to Nirvāṇa Dikshā.

* Our readers will recall the famous pose of Arjuna in his tapas at Kailasa as represented in "The Seven Pagoda."

purified by the initiatory religious rites (*Samayāchāra*) and are taught to perform the daily rites as far as possible. These belong to the class of *Niradhikāra* initiates. Those who go up higher are *Adhikāra* initiates. *Nirvāṇa Dikshā* is also of two kinds. *Satyō Nirvāṇa* which leads one at once into *Moksha* and *Asatyō Nirvāṇa* which leads him only after the parting with the body.

THE VARIOUS FORMS OF SABĪJA DIKSHĀ.

5. To the highly advanced in learning and character is granted the excellent *Sabīja Diksha*. They are taught the *Nitya*, *Naimittika* and *Kāmya* duties, and become clothed with authority as *Sāthakas*, (*Chelas*) and *Āchāryas*, and attain freedom. They are also called *Lokadharmiṇis*, and *Śivadharmiṇis*. The division into *Samaya*, *Viśeṣa* and *Nirvāṇa* and *Abhisheka* comprise the above.

THE PURPOSE OF DIKSHĀ IS THE PURIFICATION OF THE ADHVAS.

6. *Hara* destroys the births of the three classes of people mentioned above, by removing their mala, by purifying their *Adhvas* by means of the *Kriyā* or *Jñāna Dikshā*. The pure *Adhvas* (paths) are six in number, namely, *Mantra*, *Pada*, *Varna*, *Bhuvana*, *Tatva*, and *Kalā*. Of these the lower one is pervaded by the one above in the above mentioned order. The last, *Kalā* is pervaded by *Śakti*, and *Śakti's* place is in *Śivam*.

THE ADHVAS AS MANIFESTED BY THE NIVRITTI AND PRATISHTHA KALĀS.

7. The first five *Adhvas* are evolved from the five *Kalās*. From the *Nivṛitti Kalā* are evolved *Mantras* two, *Pada* twenty-

5. *Nitya* duties consist in bathing and ablutions, worship of God, and keeping up of the sacred fires etc. *Naimittika* consist in consecrating images of God, in performing *Diksha*, and imparting knowledge to disciples. *Kāmya* consists in *Japam* and *Pūjā* with intent to acquire powers. *Sāthakas* are only entitled to perform *Nitya* and *Kāmya*; the *Āchārya* can perform all the three. *Lokadharmiṇi Dikshā* is what can be given to a *Grihastha*. *Śivadharmiṇi* can only be granted to a *Naishṭhika Brahmachāri* by a *Naishṭhika Brahmachāri*. For further details, the reader is referred to the commentary of *Jñānaprakāśar*.

7. The details of all these should be learnt from the commentaries.

eight, Varṇa one, Bhuvana 108, Tatva one, namely earth, and its deity is Brahma. From *Pratishṭhā Kalā* are evolved Mantras two, Pada twenty-one, Varṇa twenty-four, Bhuvana fifty-six, Tatvas twenty-three; and its deity is Viṣṇu.

THE ADHVAS AS MANIFESTED BY VIDYĀ AND ŚĀNTI KALĀS.

8. From the Vidyā Kalā are evolved Mantras two, Pada twenty, Varṇa seven, Bhuvana twenty-seven, Tatvas seven, and its deity is the imperishable Rudra. From Śānti Kalā are evolved Mantras two, Pada eleven, Varṇa three, Bhuvana eighteen, and Tatvas three, and its deity is Maheśvara.

THE ADHVAS AS MANIFESTED BY ŚĀNTYĀTĪTA KALĀ.

9. From the *Śāntyātīta Kalā* are evolved Mantras three, Pada one, Varṇa sixteen, Bhuvana fifteen, Tatvas two, and its deity is Sadāśiva. Hence the total number of Mantras is eleven, Pada eighty-one, Varṇa fifty-one, Bhuvana 224, Tatva thirty-six, and Kalā five.

HOW THE DIFFERENT KINDS OF KARMA ARE DESTROYED

BY THE DIVINE GURU.

10. The Karma performed by the souls by mind, speech and body are destroyed by these being made to eat the fruits through their cause, the six Adhvas. After the eating thereof, the Ānava Mala is matured and the souls reach a stage of sufficient development when God appears as the Guru, and destroys the Ākāmya Karma, so that it may not lead to future births, and also the *Ānava mala*. The Prārabdha Karma is destroyed by the purification of the *Adhvas*, and by experience in the body.

10. So that it follows that both Sañchita and Prārabdha Karma can only be destroyed by man's own individual efforts by purifying his faculties (Adhvas) and by tasting the fruits of both good and evil. It is then the Jñānāchārya appears and perfects him with his bare touch, by sundering the Karma root, and Mala root. Hence the importance of the purification of the *Adhvas*.

Adhikarana II.

THE VARIOUS STAGES IN ONE'S RELIGIOUS EVOLUTION.

11. If one leaving the alien religions, enters the orthodox fold and plods through the paths of Smṛitis and various Āśramas and their duties, practices rare Tapas, and learns rare Vidyās, and masters the Vedas and understands the excellent Purāṇas, and reaching a clear knowledge of the truths of the Vedas (Vedānta) steps beyond, he will then reach the heights of the Śaiva Siddhānta. And after practising Charyā, Kriyā, and Yoga, he will reach the foot of Śiva by means of Jñāna.

THE DIFFERENT ENDS OF DIFFERENT PEOPLE.

12. People believe that the pleasures derived in the company of young and beautiful damsels is the highest Mukti. Others believe a residence in the different heavens as the highest Mukti ;

11. Every one must at one time or other either in the present life or in the past pass and have passed through these various phases of thought and action. At all times and in all ages, and in all countries, there have been people who have had no thought except for themselves and their pleasures, who have denied any other existence but this, who have denied the existence of any soul or God, who have cared more for the letter of the law and the forms of religion than for the spirit, who have lost their head and heart in endless learning and vain disputations, and who mistake symbols for truth. The path of reaching truth is indeed difficult but as men's capacities and developments are varied they cannot but remain in these conditions till their mind is opened out and liberated. And the really true and universal religion must recognise the necessity for all these stages and beliefs and provide for them. The paths of Charyā, Kriyā, Yoga, etc., open out only after reaching a truly developed religious and spiritual sentiment, and then most religious emotion is really distinct in kind from mere intellection or perception of certain bare truths, Nitya-nitya-vivekam etc., and hence the latter should not be confounded with the above, and its place is very low in the scale of one's spiritual development.

12. Each belief and action is consequent on the particular ends in life, which each one gradually places before himself ; and each one thinks his

others postulate the annihilation of the five Skandas as the end; and others again, the becoming possessed of the eight attributes; others postulate a condition analogous to *stone*, and others, *Viveka*, (knowledge of oneself as God); and others say that the becoming of the true form of God is the end. What we postulate is that the reaching of the Foot of God is the true Mukti.

THE DEFINITION OF A UNIVERSAL RELIGION.

13. ஓதுசுவயங்கள் பொருளுணருநூல்கள்

ஒன்றோடொன் மெய்வாமல் உளபலவுமிவற்றள்

ideal is the best and would not be convinced that it is not the best. As you stay in a mango grove, you will find different persons entering it with certain definite objects. Some come in to carry away the dropped fuel, and twigs and dead leaves. Others come in for the bunches of the leaves, others came in to gather the fallen young raw fruit உதி, and others again for the "fully grown unripe fruits, and others go in for the fruits. Some have greater relish for the unripe fruits than for the ripe fruits: (especially the taste gets peculiarly developed among pregnant women who will not be satisfied by the offer of the most tasty fruits); and some have a liking for fruits with a dash of sourness in it. And when people eat fruits, some think it sweet to bite and eat the fruit whole. Some are particular how they clean it; and cut it and some would press the juice carefully and then alone taste it. There is no accounting for tastes as we say; and each derives some pleasure and profit no doubt and yet any honest thinker cannot fail to see that there are various degrees of pleasure and profit, differing in quality and quantity.

The eight attributes (எண்குணம்) of Jainism is Ananta-jñānam, Ananta-darśanam, Ananta-vīryam, Ananta-śukham, Nir-nāma, Nir-gotra, Nir-āyushyam, Sakala-samyata-bhāvam. In Kural, chap. 1, v. 9, where the word எண்குணத்தான் occurs, Parimelaḷagar, that prince among commentators, interprets the word according to the Śaivāgamas rejecting other interpretations: தன்வயத்த னுதல் self-dependent, தூயவுடம்பின னுதல் the immaculate in body, இயற்கை யுணர்வன்னுதல் self-luminous, முற்றுமுணர்ந்தல் all-knowing, இயல்பாகிய டா கனின் நீங்குதல் eternally free, பேரருளுடைமை all-gracious, வரடயி மன்படுகடைமை limitless bliss. It requires indeed very little trouble to refute the fallacious belief that Saint Tiruvalluvar was a Jain or a Buddhist.

யாதுசமயம்பொருள் நூலியாதிற்கென்னில்
 இதுவாகுமதுவல்ல வெணும்பிணக்கதின்றி
 நீதியினாலையெல்லா மோரிடத்தேகாண
 நின்பதியாதொருசமயம் அதுசமயம்பொருள் நூல்
 ஆதலினாலையெல்லா மருமறையாகமத்தே
 யடங்கியிமவையிரண்டு மரனடிக்கீழுடங்கும்.

13. Religions and postulates and text books are various, and conflict one with the other. It is asked which is the true religion, which the true postulate, and which the true book. *That is the true Religion, Postulate and Book, which not conflicting with this or that, comprises reasonably everything within its own folds.* Hence all these are comprised by the Vedas and Śaivāgamas. And these two latter are imbedded under the sacred Foot of Ilara.

THE IMPORTANCE OF VEDAS AND ĀGAMAS.

14. As they expound all the truths, the Vedas and Āgamas are called "Mudal Nūl," "Revealed Books." Their immeasurable meanings are given out duly by those who possess the Grace of God. Others try to interpret them according to their own sense

13. No one can cavil at the definition herein given, though they may not agree with the position that Śaiva Siddhānta is the supreme religion. And we confess to not having received a better definition. Elsewhere we have written on the historical and universal aspects of Śaivism; and we need only ask to-day why books like Śivajñānabodham and Tayumanavar's poems are accepted by all the different schools as expressing their own truths. A distinguished Mādhva friend of mine told me after he read through Śivajñānabodham that he was mistaken in supposing that I was an Advaiti. A learned and zealous Śrīvaiṣṇava scholar has written a key or microscope to the twelve ślokas of the same book. And all followers of Śaṅkara treat it only as one of their own books.

14. 'Mudal Nūl' is defined as the Books revealed by the Supreme Being devoid of all imperfections. 'Vali Nūl' as Books agreeing with the Mudal Nūl in their conclusions, but varying if necessary in other details. "Sārva Nūl" though following both the above, yet may contain variations and differences.

and found various schools. Smṛitis and Purāṇas and Kaṭā Śāstras etc., form "Vali Nūl" (வழிநூல்), "Guide books". The Vedānta and Upāṅgas form "Sārba Nūl" (சார்புநூல்) "aid books." Nothing can compare however with the Vedas and Āgamas. We cannot find anything to say to those who would assert otherwise.

WHAT ARE PURVAPAKSHA AND SIDDHĀNTA WORKS?

15. The only real books are the Vedas and Śaivāgamas. All other books are derived from these. These two books were eternally revealed by the Perfect God. Of them, the Vedas are *general*, and given out for all; the Āgamas are *special* and revealed for the benefit of the blessed, and they contain the essential truths of the Vedas and Vedānta. Hence all other books are Pūrvapaksha books and the Śivāgamas alone are Siddhānta Works?

THE GOAL OF SIDDHĀNTA.

16. In the Siddhānta, the Supreme Śiva has graciously revealed that He will, even in one birth, make His devotees Jivan-muktas, after removing their Mala, by bathing them in the Ocean of Jñāna and making them drink of Bliss, and freeing them of all future births, will place them under His Feet of Final Mukti. Yet how mad is the world in not believing these Holy words and falling into sin and perdition by saying all sorts of things.

THE CHARACTERISTICS OF THE SUPREME GOD.

17. He is the Supreme Lord, in whom all Intelligence, all Power, and all Beneficence is inherent. His Omniscience is manifest by His Revealed Works, the Vedas and Āgamas. His Omnipotence is manifest by His granting the desires of those who follow and don't follow His commands. As He removes their Karma by making them eat their twin fruits, He is beneficent. We behold all these Glories in Our Lord Śiva.

THE FOUR MĀRGAS OF REACHING GOD.

18. The four ways of reaching God are *Sanmārga*, *Sahamārga*, *Salputramārga* and *Dāsamārga*. These four mārgas are

17. The very symbols of God Śiva show forth His glorious Power, as the author of creation, development and Regeneration, *Tinohāvam*, and Bliss.

also called Jñāna and Yoga, Kriyā and Charyā-pādas. They will respectively lead one to *Sāyujya*, *Sārūpya*, *Sāmīpya* and *Sāloka Mukti*. The first kind of Mukti attained by Jñāna-mārga is the final Bliss, (*Para-mukti*) the rest are called *Pada-mukti*.

DĀSAMĀRGA EXPLAINED.

19. Washing and cleaning God's Temples, culling flowers and making various garlands for the adornment of God, founding flower-gardens, and lighting temples, and praising God, and obeying the commands of God's devotees, after bowing and humbly receiving their orders, all these are the duties of the Dāsamārga, and those who work in this path will surely reach *Śivaloka*.

SATPUTRAMĀRGA EXPLAINED.

20. Taking the fresh and fragrant flowers, *Dūpa* and *Dīpa*, Tirumañjana, and food, and purifying in all the five different ways, and establishing God's symbol (சுருத்தி) and invoking God's Presence therein as All Intelligence and Light, and worshipping the same in all love, and praying to God and praising Him, and performing also Agnihotra etc., all these comprise the duties of Kriyāmārga. They who observe these duties daily will reach God's Presence.

SAHAMĀRGA EXPLAINED.

21. In Sahamārga, one has to control his senses, stop his breaths, and fix his mind, and explore the secrets of the six *Ādhāras* and know their Gods, and passing beyond into the

21. The eight forms of Yoga are *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇa*, *Dhyāna*, *Samādhi*. Of these, the last five are only set forth in the text, and the first three are assumed.

Yama consists in *Ahimsa*, *Satyān*, refraining from theft, celibacy or chastity, mercifulness, devoid of deceitfulness, contentedness, courage, taking little food, and purity.

Niyama consists in performing *Tapas*, and *Japam*, and *Vratam*, believing in God, and worshipping Him, and reading and meditating on the Śāstras, being cheerful, fearful of evil, and intelligent.

The *Āsanās* are *Svastikāśana*, *Gomukhāśana*, *Padmāśana*, *Virāśana*, *Simhāsana*, *Bhūdrāsana*, *Muktyāśana*, and *Mayurāsana*.

regions of the bright Chandramaṇḍala, one has to drink deep of the *Amṛita* filling his every pore, and dwell fixedly on the Supreme Lights. If one performs this Yoga of eight kinds, his sins will fall off and he will get the form of God Himself.

SANMĀRGA EXPLAINED.

22. In Sanmārga, one studies all the various arts and sciences and Vedas and Purāṇas and the different religions, and after rating all other knowledge as low, he holds on to the truth of *Tri-padārtha* and finding the Path of reaching God Śiva, and realising the non-distinction of *Jñāturu*, *Jñāna* and *Jñeya*, He becomes one with God. Such great men reach Śivam.

DIFFERENCE OF JÑĀNA AND KARMAMĀRGAS.

23. Reding Jñāna Śāstras, and teaching and explaining them to others, learning them from others, and pondering over their purport, these constitute Jñāna worship or Yajña, and will lead one to the Feet of the Lord. Pure Karma-yajña, Tapas-yajña, Japa-yajña, and Dhyāna-yajña are each one superior to the one below, and will only induce Bhoga. Hence Jñāna worship is alone pursued by all those who know the Mokshamārga.

DIFFERENCE BETWEEN THOSE WHO ENTER SAMĀDHI AND THOSE WHO DO NOT.

24. Listening to words of wisdom, meditating on them, clearly perceiving the truth, and Samādhi are the four forms of Jñāna. Those who attain to Samādhi at once attain Moksha. Those who do not come up to this condition become Lords of the Heavenly worlds and enjoy great bliss, and by the grace of God, are reborn in good families, and by the grace of Jñānacharya attain to Samādhi, and the Feet of the Lord.

DIFFERENCE OF VEDIC AND ĀGAMAMĀRGAS.

25. Those who perform deeds of charity, Karma-yajñas, Pilgrimages to Holy-waters, observe Āśrama duties, and perform Tapas, Sānti-vratas, and Karma-yoga will attain to the Highest worlds and will be reborn in no time. Those who perform Jñāna-yoga and Kriyā and Charyā will attain to Pada Mukti, and at the

end of time, if they do not yet deserve God's grace, they will be reborn and will attain to Śiva by Jñānamārga. If they deserve God's grace, they will at once attain God's Feet.

THE MERIT OF GIFTS TO ŚIVAJÑĀNIS.

26. Even if very slight gifts are made to Śivajñānis, these will increase like the earth into mountains, and the donors will be prevented from falling into the ocean of births, and will enjoy supreme happiness in the higher worlds, and losing their sin, they will get one more holy birth. and will even without going through Charyā, Kriyā, and Yoga attain supreme knowledge and the Lotus Feet of the Lord.

SUPREME MOKSHA IS ALONE ATTAINABLE BY JÑĀNA

27. The Vedas, Āgamas and Purāṇas proclaim that by Jñāna alone is attainable Moksha, and yet what can we say to those fools who assert otherwise. By Ajñāna (Karma) is begotten Bhandam, (attachment). By true Jñāna is attained freedom. As the darkness flies away before light, so Ajñāna vanishes, and with it Bhandam, and freedom is attained. By Jñāna, we do not mean the Jñāna proclaimed by all kinds of low dogmatists but the Knowledge and Love of the One True God.

27. The language of this stanza is plain. The Highest bliss is alone attainable by the attainment of the Highest Jñāna. The other Mārgas, Charyā, Kriyā and Yoga are only steps leading up to Jñāna. The first two Mārgas are usually called Bhaktimārgas by other schools but the word Bhakti is so vague in its acceptance that it is not taken here to mean a particular Mārga. The word is as loosely applied as the word *Jñāna*, and what is real Bhakti and what is real Jñāna has to be determined. But as a matter of fact, Bhakti or love of God in any sense is essential in all the four Mārgas we have indicated above. It is love that guides the Charyavān, Kriyāvān and Yogi and Jñāni. Without this essential love, all their acts would only be bare hypocrisy. And Jñāna or knowledge too, is implied in our bhāvanas in the lower Mārgas. But this knowledge is more and more symbolic in the lower stages, and as we ascend in spiritual power and genuine love, it will become more and more real. The greatest fallacy underlies in contrasting Bhakti and Jñāna. There is

no contrast at all but each one involves and implies the other. In social relations whether as master and servant, parents and children, friends, lovers and the loved, the relation will be unintelligible and a sham, if mutual knowledge and love does not exist. And the more one knows the other, his or her goodness and love, the more he comes to love the other. Love is in fact the fruition of knowledge. And the Highest Jñāna is when we do know and recognise, how loving God is, how great His Love is, passing the love of master and parent and friend and lover,* yea passing the love of one-self,* how

“Though man sits still and takes his ease

God is at work on man ;

No means, no moment unemployed

To Bless him, if he can.”—*Young*.

or as Saint Tāyumanavar puts it,

“தண்ணருள் தந்தெமைத் காக்கும் சாக்ஷிப்பேறே

யிமையளவு முபகார மல்லால் வேறென்

றியக்கா நிற்குணக் கடலா யிருந்தவொன்றே.”

‘The witness who guards me with his loving grace,

The One, the Ocean of Nirguṇa who, every wink of time, is engaged in doing nothing but good to me.’

The fact is we can know only and truly when we can fully realise God’s inmost nature, that God is Śivam, “God is Love.”

“அன்பும் சுவமும் இரண்டென்பர் அறிவிலார்

அன்பே சுவமாவதாரு மறிந்திலார்

அன்பே சுவமாவதாரு மறிந்தபின்

அன்பே சுவமா யமர்ந்திருந்தாரே.”

The ignorant think God and Love are different,

None know that God and Love are the same,

When they know God and Love are the same

Then will they enter God as Love.

As it is, it is the proud boast of Śaiva Siddhānta that It is a universal

* Saint Māṇikkavāchakar frequently addresses God as sweeter than his own mother. And what is more Saint Appar says,

“என்னிலு மெனக்கினியாரில்லை

என்னிலு மெனக்கினியா னொருவனுான்.”

‘There is nobody who is more loving than myself

Yet there is one more loving than myself.’

THE MANIFESTATION OF THE GURU.

28. சூரியகாந்தக் கல்லினிடத்தே செய்ய
கடர்தோன்றியிடச் சோதிதோன்றுமாப்போல்
ஆரியனா மாசான் வந்தருளாற் றேன்ற
அடிஞான மான்மாவிற் றேன்றுந்தோன்றத்
தூரியனாஞ்சிவம் தோன்றுந் தானுந்தோன்றும்
தொல்லுலகமெல்லார் தன்னுள்ளே தோன்றும்
நேரியனாப் பரியனுமா யுயிர்க்குயிரா யெங்கும்
நின்றிலை யெல்லாமுந் திகழ்ந்து தோன்றும்.

28. Just as the crystal emits fire when brought before the sun, so when the Divine Guru, out of the fulness of His Grace, appears before one, there will arise Śivajñāna in him. Then will he see Śivam, and his own real self and the whole world in himself. Then will he perceive God as the smallest of the small and the greatest of the great, and the Soul of all souls.

THE RESULT OF THE GURU'S MANIFESTATION.

29. When they are sufficiently developed and receive the grace of God, (Sattinipāda) and wisdom, they are graciously taught religion and philosophy at once, comprising all schools of philosophy and all kinds of Bhakti and Jñānamārgas and yet differing from them all. "All and not all," (எல்லாமாய் அல்லவுமாய்) is at once a characteristic of the Divine Ideal of the Siddhāntis as of their Religion.

"ஒன்றுகீயல்லை யன்றியொன்றில்லை யாருன்னே யறியகிற்பாரே."

'Thou art not aught in the universe. Nor is there aught save Thou. Who can know Thee!'

28. Cf. மாயப்படலக்கீறித் தூயனான நாட்டம்பெற்றேன்

"பெற்றபின்மெய்யமை, நிற்பெருந்தன்மையும்கண்டேன்
காண்டனும், என்னையும்கண்டேன் பிறரையும்கண்டேன்
அன்னிலைய னைத்தும் கண்டேன்.

என்னே நின்னைக் காணாமாந்தர்
தம்மையுங்காணத் தன்மையோரே."

Bursting the veil of Māyā, I gained the sight of Pure Jñāna,
Gaining, Oh Truth! I saw myself and saw others

I saw everything in that condition

Lo! they who did not have sight of Thee are men who did not know themselves.

by the Guru; and by practice of such teaching, they will attain to the condition of Perfect Samādhi. Then will they become Jivan-muktas in this world. They will have neither likes nor dislikes. They will treat a potsherd and gold at the same value. They will so unite with God that they will never leave God, and God will never leave them; and dwelling in Him, they will perceive only God in everything.

THE PROCESS OF UNION WITH GOD.

30. அறியாமை யறிவுகற்றி யறிவுனுள்ளே

யுறிவுதனை யருளினு லறியாதே யறிந்து

குறியாதே குறித்தந்தக் கரணங்களோடும்

கூடாதே வாடாதே குழைந்திருப்பையாகிற்

பறியாத சிவன்றானே பறிந்துதோன்றிப்

பிரபஞ்ச பேதமெல்லாம் தானாயத்தோன்றி

நெறியாலே யிவையெல்லா மல்லவாகி

நின்றென்றும் தோன்றிமென் நிராதாரனாயே.

30. Removing your ignorance born of understanding (with the bodily senses), and perceiving, without perception (by the lower manas), by the Grace of God, the Supreme Intelligence in his higher self, and seeing Him without seeing, and without the conjunction of the *Antahkaraṇas* and *Avasthās*, if you melt yourself in God, then will the Supreme Śiva, who is inseparable from everything, appear to you separately, and as one and different from all the world and as *Nirādhāra*.

30. This is the famous stanza which both Saint Tāyumanavar and the author of *Śiva-bhoga-sāram* had made the subject of Supreme Praise.

“பார்விரித்த னாலெல்லாம் பார்விருத்தத்தால்

சாதித்தார் பொன்னடியைச் சாருநாளென்னுனோர்.”

The whole world's knowledge, in half a stanza

He revealed, Oh when shall I reach his golden feet.

—St. Tāyumanavar.

“பார்விரித்த னாலெல்லாம் பார்த்தறியச்சித்தியிலே

ஒர்விருத்தப்பாதி போதும்.”—*Śiva-bhoga-sāram*.

God's Nirādhāra transcendancy is thus defined in *Tirukkalāṅkuraṁppadiyār* (திருக்களிற்றுப்படியார்).

“ஆக்கப்படா தபொருளாய் யனைத்தினிலும்

தாக்கத்தென்கிறோம் தாக்காதே—நீக்கியுடன்

THE NATURE OF THE UNION.

31. Good Karma will lift one into higher births and worlds ; bad Karma into lower ones. As such, sundering both, by the wisdom obtained by the virtue of worshipping the Sacred Being, and without entering into future birth in this world and lower and higher worlds, the person, who becomes a Jīvanmukta in this world, does not care where the sun shines, and feels no want, and leaving his body, enters the Fulness of Supreme God, and becomes one with that Fulness and all in all.

THE NATURE OF JĪVANMUKTAS.

32. They who attain to Jñāna-samādhi, have neither likes nor dislikes ; they desire nothing ; they care not for social etiquette, and Tapas and Āśrama rules, and Dhāna. They have no impurity in their hearts. They care not for religious marks. They do not follow the lead of their bodily and mental senses. They have no bad qualities and no creed and no caste. They become like children and mad men and possessed persons, and they may delight in singing and dancing also.

THE SAME.

33. They require not the aids of place, time and postures. They perform actions without any thought of the results ; their minds do not move like a swing ; they never leave the Feet of Lord, in all their daily actions, in walking and sitting, in sleeping or waking, in eating or starving, in purity or impurity, in wealth or poverty, in pain or pleasure, in enjoyment or separation, in like or dislike, though these actions may or may not be performed like any other person.

நிற்கும் பொருளுடனே நித்கும் பொருடானும்
நிற்கை சிராதாரமாம்."

"Uncreate, immanent in everything and yet remaining separate from everything, and yet becoming one with that which becomes one with it, this is the Nirādhāra."

31. Jñānaprakāśar deals fully in his commentary on the different views regarding the nature of the union in Moksha postulated by various schools.

A PARTICULAR UPĀSANA TO REACH SAMĀDHI.

34. If you have not yet reached this condition, then perceive the truth of everything being in God and God being in everything, and control your internal senses, and practise what your Jñāna-guru has graciously taught you and reach God who is immanent in yourself. Reaching Him, your human faculties will all be converted into Divine faculties. Try to realize the transcendent Being even in your waking condition. Then also your Śivānbhūti will become your Svānubhūti.

THE GREATNESS OF THE JIVANMUKTAS.

35. Those who can realize the Supreme Being even in their waking condition, they are the saints who have attained to Sarva Nivṛitti, or absolute renunciation. And how are we to describe their greatness? They even in this life have freed themselves from all bonds, and obtaining Śivam, have become God themselves. Even if they rule and enjoy as crowned kings they will have no attachment to this world. If one does not reach this Samādhi, even if they get rid of all external bonds, he will enter birth and his mala will not be destroyed.

Adhikarana III.

IS THERE ANUBHŪTI IN MOKSHA?

36. If you say that nothing can be perceived when we lose our senses, no; nothing can be perceived by those who have not seen the True. The immature virgin cannot understand what love is. When two lovers unite in joyful embrace, their pleasure cannot be expressed in words. They alone can know. Those

34. This is the famous Dhahara Upāsanā set forth in most Upanishats. See p. 208, vol. II, of Siddhānta Dipikā.

36. As nature avoids vacuum, so the soul cannot exist unless it be filled in by the world or God. So to get freed from the world, the only means is to get into the eternal Bliss of God. If not so filled, the soul will again revert back and fall into the world. Such are the logical results which flow from the views of Buddhists and Māyāvādīs, and honest

without the aid of God's grace cannot know themselves. If any such say they have perceived God with their ordinary senses, it is all a delusion. If they are possessed of God's Grace, they can perceive themselves and God without perception. If they dont, their births will not cease, and the Āṇava cannot be sundered.

people like Mrs. Besant do not shrink from stating plainly such a consequence. To them, the concluding words of every Upanishat "There is no return, there is no return," are mere comforting words. There is no end to births, and "there is an ever-recurring necessity of Samsāra." But the true Advaita-Siddhāntis' position is different. He prefers to believe that the words of the Upanishat are true and not empty words. He strengthens his position both by logic and experience. St. Tiruvaḷḷuvar not content with stating the position here taken by Sr. Aruḷ Nandi once states it twice.

“பற்றுக்கபற் றற்றான் பற்றின யப்பற்றை
பற்றுக பற்று விடற்கு.”

Desire the desire of Him who is desireless,
Desire His Desire, so that desires may leave you.

“சார்புணர்ந்து சார்புகெடவொழுகின் மற்றழித்துச்
சார்தரா சார்தரு ளோப்.”

Knowing your true support, you leave your (earthly) support, then
will that ill that binds you leave you alone, fully destroyed.

Cf. The Vedic Texts:

“By Meditating, the Muni goes to the source of all beings, the witness of all, beyond all darkness” (Kaivalya Upanishat).

“By churning with Jñāna alone does the wise man burn up the bond” (Pāśa) (ibid).

“Knowing the Deva, the shining one, he is released from all bonds.” (Pāśas) (Śvetā. Up. 1-8.)

“Knowing Him, Īśa, they become immortal.” Ibid. iii. 7.

“When men should roll up the ether like a hide, then only, without first knowing Śiva, there could be an end of pain. (Śvet. Up. vi. 20).

“The knower of Brahman reaches the Supreme.” (Tait. Up. II. ii. 1).

“Knowing Śiva, he passes into peace for ever.” (Śvet. Up. iv. 14).

“A man who has left all grief behind, sees the Majesty of the Lord the Passionless, by the Grace of the Creator.” (Ibid. iii 20).

For further treatment of the subject see the “Note on Nirvāṇa.”

Adhikarana IV.

ONE MEANS OF GETTING FREED ; THERE IS NO RETURN FOR THE FREED.

37. Knowing the nature of the soul to be like the mirror reflecting various colours, and that it reflects in itself all the actions of the internal and external senses, and knowing that such reflections of the senses are no part of himself, and distinguishing his own real beautiful self by the Grace of God from the false colours of the senses, the seer of such truth will unite with the Lord and will never after leave Him, like the rushing waters of the river breaking its banks and reaching the ocean, become one with it and can never more return.

37. The author merely echoes the concluding words of the Upanishats when he says that there is no return for the freed soul ; a subject discussed by Bādarāyaṇa in his concluding sūtras. Note the use which our Saint has made of the analogy of the Rivers and the Ocean, and the absurd use of it made by Prof. Duessen. (Vide pp. 85 to 87, vol. III, S.D.)

The rough and discoloured diamond or crystal or muddy and discoloured water stands for the soul ; and the roughness and discoloration and rust stand for the malas eternally attached to them. But it is possible to get freed from this dirt and discoloration. By polishing and rubbing and filtering (process of births and deaths) the rough diamond can be made smooth and clear, and the muddy water can be made crystalline. What is the result ? The light that was not seen before is seen now and enjoyed and it is for this light alone that we prize the diamond, so much so that we call them '*Brilliants*.' But is this light and brilliance its own ? Where was it when it was covered by dust. Where is it when the brightest diamond is kept in darkness ? The fact is, the light is not its own, it comes from another source, it enters it and permeates it and covers it so fully that the crystal is indistinguishable from it. When the diamond is covered by dirt etc., the dirt etc. prevented the light from entering it. When it was in darkness, no light was in union. So in bandha, our māyā and mala prevent us from seeing the Light ; the Light will enter us more and more, the more and more we get freed from this dirt ; till at last the Jīvanmukta becomes all Light and all God. The fatal fallacy committed by Māyāvādīs is in taking the reflected Light as Jīva or Jīvātmā. It is not Jīva. The Jīva is the crystal or water. They say the reflection or light is God and this is quite correct (" ஒண்டளிக்கி னுட்படுத்த சோதியானே " —Appar). The identifying of Jīva with God will be like identifying

THE NATURE OF GOD'S OMNIPRESENCE.

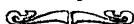
38. If God is everywhere, (and everything), then there is no necessity for our reaching Him. If He is not everywhere, then He is not God. His connection is like that of the soul in the body. The eye can see all other organs but they cannot see the eye; the soul can only understand the various *tatvas* in union with them. By the grace of the Lord alone, will he attain to the *Patijñāna*. Then will he be like the blind man who gets his eye-sight restored to him, and perceives God as the Light of Light.

TO GET FREED FROM VĀSANAMALA.

39. Just as when you drop a stone into a pond covered with moss, the waters get cleared for a while and covered again, the Mala, Māyā and Karma will become detached from the man when he is attached to God; they become attached to him, again otherwise. Those who dwell on the Feet of the Lord with love and steadiness will never lose their *samādhi*. To those who cannot always fix their minds on God, we will give another means whereby they can cut their bonds asunder.

water or crystal with Light. But in Moksha, we still reach a process of identification as when we name a diamond, a brilliant. So indeed the Advaita Siddhāntis always declare that the freed Jiva is Śiva. What occurs is, the individuality of the crystal or water or the river is lost and what is actually perceived is the Light or God. In Moksha, there is feeling and there is perception of God but there is no consciousness of such feeling or perception. When consciousness enters, there will be duality. When there is no consciousness, there is absolute oneness or Advaitam. The following is pure language of science and is equally applicable to the case before us.

“When a river enters the sea, it soon loses its *individuality*, it becomes merged in the body of the ocean, where it loses its current, and where therefore it has no power to keep in suspension the sediment which it had brought down from the higher lands.” (The story of a piece of coal p. 42 Newnes). When the individuality, the feeling of ‘I’ and ‘mine’ *Ahaṅkāra* or *Ānava* is lost, the soul merges in God, and becomes indistinguishable, the Karmic force is lost, and it cannot revert back (கலந்தபின்பிரிவுமில்லை — *Devāram*) and become incapable of sinning, and cannot leave the Feet of the Lord. See further note to chap. vi. “Light of Grace.”



SŪTRA IX.

Purification of the Soul.

Adhikarana I.

MEDITATE ON ŚRĪPANCHĀKSHARA.

1. Him, who cannot be understood by the Paśu and Pāśajñāna, if you cannot reach, not possessing sufficient Patijñāna and love in your heart, and are separated from his Divine Foot, you can reach Him, if you regard the alluring world as a mirage and get free from its clutches. If you again meditate constantly according to law on the Śrī-Pañchākshara, The Supreme will graciously enter your heart, driving away your darkness.

PĀŚA AND PAŚUJÑĀNA DEFINED.

2. Paśujñāna consists of the knowledge of the Vedas, Śāstras, Smṛitis, Purāṇas and Arts, and of the Mantras from Asabhai, Vaikhari to Nādha; these have effect of inducing future births. The *Ahambrahmāsmi* Knowledge is Paśujñāna as the Paśu becomes bound in a body, has to learn and know from others, and one by one. The Supreme Śiva knows alone without extraneous aid.

EXTINCTION OF SENSES IS NO MOKSHA.

3. If you hold that the extinction of the senses is alone Mukti, then we may as well hold that the eggs of fishes and fowls, and seeds, and persons dead and in a swoon, in sleep and in yoga, and while bitten by a serpent are all in Mukti condition! If you would compare the Samādhi condition to the condition of Light, when one's shadow gradually lessens and disappears under one at noon, even then the darkness will not vanish and this Jñāna is also

3. In the latter case, no account is taken of the Jñānasūrya and hence there will be no removal of darkness.

Paśujñāna. Know then without knowing, the feet of Him who burnt the Tripura and then you will burn your faults away.

THE NECESSITY FOR DIVINE GRACE.

4. Why we say that God can be reached only by the aid of His Wisdom Foot, is because, He can never be reached by our human speech, thought, or action, because His Foot represents The Light of His Wisdom, and because it is by the aid of His Foot Grace, the soul is freed from the doubt whether he is one with his bodily organs or senses, and is shown his real self.

HOW GOD MANIFESTS HIMSELF.

5. கண்டிடுங் கண் தனைக்காணு கரணங்காணு
கரணங்கள் தமைக்காணு வுயிருங்காணு
உண்டியம ருயிர்தானுந் தன்னைக்காணு
துயிர்க்குயிரா மொருவனையுங் காணுதாகும்
கண்டசிவன் தனைக்காட்டி யுயிருங்காட்டிக்
கண்ணாகக் கரணங்கள் காணாமல் நிற்பன்
கொண்டரனை யுளத்திற்கண்டடி கூடற்பாசங்
கூடாதுகூடினுங் குறிப்படியினிறுத்தே.

5. The eye that sees all cannot see itself nor the internal sense that guides it. These internal senses cannot know themselves nor the soul. The soul itself which enjoys cannot know itself nor the One who is the Soul of his soul. Hence, Śiva, the All-seer, manifests Himself to the soul, and shows him his own Self, and though unseen by the senses stands by the eye of all. If you know Him thus, and see Him in your heart and join His Foot, the Pāśa will drop off. Even if the Pāśa joins you, stand fast in His Foot.

Adhikarana II.

HOW BLISS IS CONFERRED.

6. If one stands steadfast in the path, leaving the acquisition of the eight attributes and eight powers, (Siddhis) alone etc. the worlds of Brahma and other Gods; and passing the bonds of the

six adhvas and rejects all these as the veriest lie, then will He who has neither ups nor downs, who has no limiting qualities and is not conceivable by any person, who has desires of His own, enter your heart Himself, filling it with boundless love, and bless you with the rarest joy.

Adhikarana III.

THE TRUE EXPLANATION OF 'TATVAMASI.'

7. கண்டலிவை யல்லேனென்ற கன்றுகாணக்
கழிபஹுநானல்லே னெனக்கருதிக் கசிந்த
தொண்டிடுநெடு முனத்தவன்ற னின்றகலப்பாலே
சோகமெனப்பாவிக்கத் தோன்றுவன் வேறின்றி
விண்டகல மலங்கெளல்லாங் கருதியானத்தின்
விடமொழியு மதுபோல வ்மலதையுமடையும்
பண்டைமறைகளு மதுநானுனெனென்று
பாவிக்கச்சொல்லுவதிப் பாவத்தைக்காணே.

7. Seeing ourselves different from the seen world, and from the unseen God, and loving Him in all humility, and from His intimate connection with us, if we meditate that 'I am He', then will He appear to us, as one with us. As the poison leaves one

7. Soham = Sa + Aham, meaning 'I and That' or 'I and He'. Hamsa is another form of it (Aham + Sa); This Soham is regarded as a mantra, based on the Mahāvākyas for practice or Bhāvana or Sādhana and not for proof. The principle is based on that formulated by western psychologists to the effect that, by practice and in some mental disorders, the idea itself becomes an actuality. The principle enunciated by Saint Meykaṇḍān is ('அதுஅதுஆதல்'); the soul or mind becomes that with which it identifies itself. It becomes pure matter, body, when it identifies itself as body; and when it identifies itself as Param, it becomes the Param.

“ஆணவத்தோடத்துவித மானபடிமெய்ஞ்ஞானத்
தாணுவிடுதலுடத்துவித யாகுநானென்னுளோ.”

“Oh! for the day, when I shall become one (Advaita) with the everlasting Truth and Wisdom as I am one (Advaita) with *Āṇava*.”

by the snake-charmer's meditation of *Garuḍa* so will our sins fall off and purity be attained. This is the reason why the old Vedas teach us to practice the Mantra 'I am He'.

THE PANCHĀKSHARA.

8. Knowing in the Light of Śrī-Pañchākshara, his subordination to God, and seeing His Form also in the Pañchākshara, and doing *Aṅga-kara-nyāsa* (touching the parts of the body with the hand) with the Pañchākshara, and worshipping God in the heart of the soul with the Pañchākshara, and reaching the Frontal Brow which is difficult of reach, and pronouncing the Pañchākshara according to law, the Lord will appear to the soul, even as the invisible planets Rāgu and Ketu appear in the sun and the moon.

ANOTHER SĀDHANA.

9. As regards the lotus of the heart, its root is the navel, its stalk are the tatvas from the earth, its calyx is the Mohinī or lower Māyā, the eight petals are the Śuddha-Vidyā, the markings in these petals are the eight Aksharas, the stamens are the Īśvara, Sadāśiva and their Śaktis. The pistil and ovary is the Śakti-tatva. And above this Śakti is seated the Supreme Śiva. And worship Him knowing this Supreme condition.

THE EFFECT OF THIS INTERNAL WORSHIP.

10. This internal worship or Yajña is regarded as Mukti-sādhana, because it purifies the soul. Using sandal, flowers, *Dūpa* and *Dīpa* and *Mañjana* and food with esoteric meaning, and worshipping Him in the Heart; as one thinks and thinks of Him with Jñāna, He will gradually enter your heart, as does the light when the mirror is cleared and cleaned. Then the impurities will all disappear.

8. The mysteries and the details of this have to be learnt through the Guru.

10. The sandal symbolises Vairāgya; flowers, the eight external virtues such as abstaining from killing etc., being the control of the external senses;—*Dūpa*, incense, is pride, which has to be offered up; *Dīpa*, light is one's intelligence; the *Tirumañjana*, water, is contentedness; food is one's egoism.

ANOTHER MEANS: EXTERNAL WORSHIP.

11. If one desires to worship God externally, let him take the flowers fallen under the tree and worship and praise the Supreme Siva in some visible symbol in the same manner as in internal worship. Let him be resigned, thinking that he himself is not responsible for good and evil, and let him see God in everything without making distinction of internal or external worship. This will constitute the great merit of superior Bhaktas.

THE EFFECT OF SUCH WORSHIP*

12. God will show His Grace removing one's mala, if one worships and sees God present everywhere as fire in wood, *ghee* in milk, juice in fruit and oil in seeds; such worship will dispose God to enter his heart and remove his *mala* and convert him into His own Form and dwell in him in all His glory, just as the iron is converted into the form of the fire itself.



SŪTRA X.

Pasatchaya.

Adhikarana I.

WHY ĀKĀMYAKARMA CANNOT AFFECT THE JĪVANMUKTA.

1. The good or evil which he performs will redound only on those who do good or evil to him. His faults will vanish when, by soham-relation, he becomes one with God, and dedicates all acts to Hara, and stands fixed in this posture. And God also will hold all his acts as His own and everything done to him as done to Himself and will remain united to him driving away his faults. The greatest sins, when committed in this condition of all love, will only be good service and not otherwise.

BECAUSE THE JĪVANMUKTA IS DEVOID OF THE FEELING OF 'I' AND 'MINE.'

2. As he burns away by the fire of his wisdom the feeling of 'I' and 'Mine,' that 'I did this,' 'others did that,' and stands steadfast in the path, the Subtle One manifests Himself to him, and drives away his karma. To him who retains this feeling of self, God is non-apparent, and he eats the fruit of his karma and the karma will induce other births. Unless again, he possesses the *Śivajñāna*, he cannot drive away the feeling of 'I' and 'Mine.'

Adhikarana II.

A WAY WHEN HE IS AGAIN CONSTRAINED BY HIS SENSES.

3. Know well that though these senses are united to you, yet they are not controlled by you, and that they do so by the command of the Supreme Controller; worship the Feet of Him Who owns you and the senses; burn these passions by the Grace of God; and be *still*. And even then if you are led astray, be

resigned that you have nothing to do and that it is the result of previous karma. Then the *Ākāmyakarma* will not be generated and you will not be born again.

GREATNESS OF GOD'S BENEFICENCE AND ŚIVĀRPAṆA.

4. God is not partial. He makes each one reap his own deserts according as he performs good or evil out of his feeling of self. When one loses his self, then God guards him from the contact of all karma. Such people say "O Lord, all our acts are after Thy Will. Thou dwellest in us and doth actuate our acts and dost actually perform them too! I have no will of my own. Thy Will alone shall prevail!" From such people, all karma will flee away of itself.

THE GREATNESS OF ŚIVAJNĀNA.

5. Pilgrimage to distant lands, dwelling in forests and caves; starving oneself, prolonging one's life indefinitely, all these will be of no use if they don't possess Pure Wisdom, and they will be lost again. When they possess this *Śivajñāna*, then even though seen sporting with damsels very fair, decked in fragrant flowers, their heart will be imbedded in the Feet of the Blessed Lord and will rest in Bliss.

5. The idea is beautifully expanded by Saint Tāyumānavar in the following stanzas:—

கொந்தவிழ் மலர்ச்சோலை நன்னீழல் வைகினும்
 குளிர்தீப் புணற்கையள்ளிக்
 கொள்ளுகினு மந்ரீ ரிடைத்திரோத் தாடினும்
 குளிர்சந்த வாடை மடவார்,
 வந்துலவு கின்றதென முன்றிலிடை யுலவவே
 வசுகிபெறு போதும் வெள்ளை
 வட்டமதி பட்டப் பகற்போல நிலவுதர
 மகிழ்போதும் வேலை யமுதம்,
 விந்தைபெற வறுசுவையில் வந்ததென வழுதுண்ணும்
 வேளையிலு மாலைகந்தம்,
 வெள்ளிலை யடைக்காய் விரும்பிவேண்டிய வண்ணம்
 விளையாடி யிழிதுயிலினும்,

THE PRINCIPLE ILLUSTRATED.

6. The fire will not burn him who is versed in Agnistambha. The poison will not hurt him who is skilled in medicines and Mantras. The good and evil will not attach to the Jñānis even though they may perform all kinds of acts. Even the effects of former acts will cease with this life. The pot smells for a time even after the assafætida is removed, and the wheel turns round for a time after the potter removed his hands. Similarly the effects of past karma (the *Vāsanāmala*) may affect the Jivan-mukta for a time but all will vanish with his body.

சந்ததமு நின்னருளே மறவா வரந்தந்து

தமியேன ரைகடிபுரிவாய்

சர்வபரி பூரண அகண்டத் துவமான

சச்சிதா னந்த சிவமே.

We add the translation from the pen of the Hon'ble. P. Rāmanāthan K.C., C.M.G., of Ceylon.*

While I live in shady groves, fragrant with fresh-blown flowers,
While I drink cool and limpid water, and disport myself therein;
While I find enjoyment in sandal-scented breezes, which move
through the court-like gentle maids;

While I revel in the day-like light of the glorious full-moon;
While I feast on dishes of various flavours seeming tempered with
ambrosia;

While I am passing off into sleep after much merriment, bedecked
with garlands and perfumed with Scent;—

Grant to me, O Śiva, Who art true, spiritual, and blessed, all filling,
impartite, and substrate of all,—Grant to me the boon of never
forgetting Thy Grace (so as to avoid the perils of worldly
enjoyment).

6. “சும்மா விருசொல்லற வென்றதுமே
அம்மா பொருவொன்று மறிந்திலனே.”

“Be still, losing speech, said He, Oh mother, I know not its
meaning.”—*St. Arunagirināthar*.

“Be silent to the Lord and wait patiently for Him. (P. S. xxxvii. 7.)

“Truly my soul is silent to the Lord.” (P. S. lx. i.)

* From his “*Mystery of Godliness*”, which forms in fact a beautiful exposition of this Sūtra and the next, and which every one of our readers must read.

The original Sūtra in Śivajñānabodham is as follows :

அவனே தானே யாகிய அந்நெறி

யேகனாகி யிறைபணி நிற்க

மலமாயை தன்னொடும் வல்லியினையின்றே.

The highest injunction is to stand still and do God's will, and become One with him. Unless this stage is reached, his sins cannot leave him. Unless the soul merges its individuality or Egoism or Will in the person of the Universal Will, karma cannot cease, and births will result. So long as there is the play of his own Egoism, the superior Light cannot act on it. The pure glass is darkened by the dross of individual will and unless this is removed, the full blaze of the Shining One cannot illuminate it and convert it into itself. All actions are not prohibited, but even the most virtuous acts unless *dedicated* to God and done as following His Will, will only produce more karma; and any act that he may do, even the most heinous one, if done out of obedience to God's will ceases to be such; and even the human law exempts lunatics and children as the acts are not done by their will but by some will outside themselves. This Highest doctrine of Hinduism is what is stigmatized as the doctrine of Quietism and grossly misunderstood by our own people and by the Westerns. The doctrine is so high and subtle that it is plain it cannot be understood by the ordinary *Lokāyata*, rolling in purely mundane efforts and enjoyments. Neither can it be understood by people who cannot understand Christ's precious teaching to show the enemy your other cheek; though they repeat in their daily prayers "Thy *Will* be done."

That this Highest *Advaita* doctrine is also the Highest teaching of Christ can be easily shown. Christ leads his believers to regard him and God as their master and their Lord in the beginning; and slowly is reached the doctrine that God is our Father, and we are all his children. But when he is nearing his end, he draws his disciples closer to him and tells them that they shall henceforth not be called his *servants* but that they are *his friends*; and the greatness of this relation is expressed by the statement "greater love hath no man than this, that a man lay down his life for his *friends* (St. John xv. 13 and 14). And yet a closer union is taught, a union quite indistinguishable from the *advaita* union postulated by Saint Meykaṇḍān, a union which is complete in itself yet in which the soul is strictly subordinate.

"*Abide* in me, and I in you. As the branch cannot bear fruit of itself, except it *abide* in the Vine, no more can Ye, except Ye abide in me.

I am the Vine and ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abideth not in me he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (St. John xv. 4 to 6). And after giving his disciples a final injunction to love one another, (அன்பொருமீஇ of twelfth sūtra) Christ prays to God. "That they all may be one; as thou Father art in me; and I in thee, that they also may be one in us. I in them, and thou in me that they may be made perfect in me." (St. John xvii. 22-23). "On that day ye shall know that I am in my father and ye in me, and I in you." (St. John xiv. 20), which recalls the famous lines in the sacred utterances of St. Māpikkavāchkar.

உடையான் உன்றனடுவிருக்கும்

உடையான் நடுவுனீ யிருத்தி;

அடியேனடுவுள் இருவீரும்

இருப்பதனால் அடியேன் உன்

அடிபார் நடுவுள் இருக்கும் அருளைப்

புரியாய் பொன்னம்பலத்தெம்

முடியாமுதலே என்கருத்து

முடியும் வண்ணம் முன்னின்று.

"The Mistress dwells in midmost of Thyself;

Within the Mistress centered dwellest Thou;

Midst of thy servant if ye Both do well,

To me thy *servant* ever give the Grace

Amidst thy lowliest servants to *abide*;

Our Primal Lord, Whose Being knows no end;

While dwellest in the sacred golden porch,

Still present to fulfil my heart's content."

(From the translation of Dr. G. U. Pope.)

The word உடையான் is very expressive. It means complete possession and ownership of the other, so that the other is indistinguishable from owner. And Christ stands for this உடையான் who is all Love, whose Love to us is all-absorbing and more than a father's and mother's, and which permeates us through and through, if only we will allow ourselves to be influenced by this Love, without interposing our own will and egoism. And this highest and inner teaching of Jesus Christ is hardly realised by the ordinary Christian Church-goer; and the Rev. Andrew Murray fears that there are many earnest followers of Jesus from whom the meaning of this teaching with the blessed experience it promises is

very much hidden. "While trusting in their Saviour for pardon and for help, and reaching to some extent to obey him, they have hardly realised to what *Closeness of Union*, to what *intimacy of fellowship*, to what wondrous *Oneness of life and interest*, He invited them when He said, "Abide in me." This is not only an unspeakable loss to themselves, but the Church and the World suffer in what they lose." He attributes this to ignorance, and ignorance in the orthodox Church and failure on their part to preach this higher doctrine and he is confident that if the orthodox church preached this with the same distinctness and insistency as the doctrine of atonement and pardon through his blood is preached, that many would be found to accept with gladness the invitation to such a life, and that its influence would be manifest in their experience of the purity and the power, the love and the joy, the fruit bearing, and all the blessedness which the Saviour connected with abiding in him. These references are from his preface to his beautiful work entitled "Abide in me" and the whole book is a commentary and exposition of the text "Abide in me" from St. John. The whole book should be read to know how much meaning is in these simple words, but the table of contents will give an idea of the same.

Abide in Christ :

- | | |
|---|---------------------------------------|
| 1. All ye who have <i>come</i> to Him. | 16. <i>Forsaking</i> all for Him. |
| 2. And ye shall find <i>Rest</i> to your souls. | 17. Through the Holy Spirit. |
| 3. <i>Trusting</i> Him to <i>keep</i> you. | 18. <i>In stillness</i> of soul. |
| 4. As the Branch in the vine. | 19. <i>In affliction</i> and trial. |
| 5. As you come to Him by faith. | 20. That you may bear much fruit. |
| 6. God himself has <i>United</i> you to Him. | 21. So will you have Power in Prayer. |
| 7. As your <i>Wisdom</i> . | 22. And in His Love. |
| 8. As your <i>Righteousness</i> . | 23. As Christ in the Father. |
| 9. As your <i>Sanctification</i> . | 24. Obeying His commandments. |
| 10. As your <i>Redemption</i> . | 25. That your joy may be full. |
| 11. The crucified one. | 26. And in Love to the Brethren. |
| 12. God Himself will stablish you in Him. | 27. That you may not give. |
| 13. Every moment. | 28. As your strength. |
| 14. Day by day. | 29. And not in <i>self</i> . |
| 15. At this moment. | 30. As the Surety of the Covenant. |
| | 31. The Glorified One. |

And it is seen how far these approximate to the thoughts and their order as given out by our Āchāryas.

The way to peace and rest does not lie in *our seeking and desiring* for it. *The secret of perfect rest is in entire surrender to God.* "Giving up one's whole life to him, for him *alone* to rule and order it; taking up His yoke, and submitting to be led and taught, to learn of Him; abiding in Him to be and do only what he Wills;—these are the conditions of discipleship" (p. 19.) "*Union with Himself* and so with the father is His Highest object." (p. 20.) "O yield yourself this very day to the Blessed Saviour in the surrender of the one thing he asks of you: Give up yourself to abide in Him. He Himself will work it in you. You can trust Him to keep you trusting and abiding." (p. 29);

“நாமிழந்து சிவமானவா”

யானாகிய என்னை விழுங்கி வெறும்

தானாகி நின்றது தற்பரமே.

"Only abide in me; Thou art weak; but I am strong; thou art poor, but I am rich. Only abide in me; yield thyself wholly to my teaching and rule; simply trust my love, my grace, my promises. Only believe; I am wholly thine; I am the vine; thou art branch. Abide in me." (p. 34.)

In the lesson for the eleventh day, the text from Galatians is quoted. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me" brings out the force of the texts "நாமிழந்து சிவமானவா, etc." quoted above. The 'I' dies and yet not the soul; and yet the soul is not seen, is not consciousness of its existence. What alone subsists and is felt and is enjoyed is the One God.

சென்றுசென்றணுவாய்த் தேய்த்துதேய்ந்தொன்றும்

திருப்பெருந் துறையுறை சிவனே

ஒன்றுநீயல்லே யன்றியொன்றில்லை

யாருன்னை யறியகிற்பாரே.

"The entire surrender of all self-will (the feeling of 'I' and 'Mine'), the complete denial to the flesh of its every desire and pleasure, the perfect separation from the world * in all its ways of thinking and acting, the *losing* and hating of one's life, the giving up of self and its interests for the sake of others, this is the disposition which marks him who has taken

* Such people are called by the people who are in the centre of the world instead of being 'centred' in God, mad or *eccentric* (i. e., out of the world's centre.)

up Christ's cross who seeks to say, I am crucified with Christ; I abide in Christ, the Crucified One." (p. 83.)

கயன்மாண்ட கண்ணிதன் பங்கன் எனைக் கலந்தாண்டலுமே
யயன்மாண் டருவினைச் சுற்றமு மாண்டவனியின்மேல்
மயல்மாண்டு மந்துள்ள வாசகமாண் டென்னுடைய
செயல்மாண் டவாபாடித் தெள்ளேணம் கொட்டாமோ.

When He, His spouse whose eyes shine bright, mixt with my soul,
And made me *His*, deeds and environments died out;
Upon this earth confusion died; all other mem'ries ceased;
How all my doings died, sing we, and beat *Tel||ēnam*.

வான்மெட்டு மாருதமாய்ந்தழநீர் மண்கெடினும்
தாண்கெட்ட லின்றிச்சலிப்பறியாத் தன்மையனுக்
கூன்கெட் டியிர்கெட்டுணர்வுகெட் டென்னுள்ளமும்போய்
நாண்கெட் டவாபாடித் தெள்ளேணம் கொட்டாமோ.

Though Ether, Wind, Fire, Water, Earth should fail,
His constant Being fails not, knows no weariness,
In Him, my body, life, and thought and mind were *merged*
How all my *self* was lost, sing we, and beat *Tel||ēnam*.

(Tiruvāchaka : சிவஞானுடைவு Refuge in God.)

தானுமழிந்து தனமுமழிந்து நீ
ஜேனுமழிந்து வுயிருமழிந்துடன்
வானுமழிந்து மனமுமழிந்து
நானுமழிந்தமை நானறியேனே.

“ஒழிந்தேன் பிறவி யுறவென்னும் பாசம்
கழிந்தேன் கடவுளுநானு மொன்றானேன்
அழிந்தாங்கினி மார்க்கமும் வேண்டேன்
செழிஞ்சார்புடைய சிவனைக்கண்டேனே.”

“And the secret of a life of close abiding will be seen to be simply this :
As I give myself wholly to Christ, I find the power to take Him wholly
for myself; and as I *lose* myself and all I have for Him, He takes me
wholly for Himself and gives Himself wholly to me.” (p. 119).

தந்ததுன் றன்னைக் கொண்டதென் றன்னைச்
சங்கராவார் கொலோ சுதுரர்
அந்தமொன்றில்லா ஆநந்தம் பெற்றேன்
இயாதுநீ பெற்ற தொன்றென்பால்

சிந்தையே கோயில் கொண்டவெம் பெருமான்
 திருப்பெருந் துறை யுறை சிலனே
 எந்தையே ஈசா உடலிடங்கொண்டாய்
 யானிதற்கிலனோர் கைம்மாறே.

"What thou hast given is thee ; and what hast gained is Me ;
 O Śaṅkara, who is the knowing one ?
 I have obtained the rapturous Bliss that knows no end ;
 Yet now, what one thing hast thou gained from me ?
 Our Perumān, Who for Thy shrine hast taken my heart
 Śivan, Who dwellest in Perunturai's Courts !
 My *Father*, and my *Master* ! Thou hast made this frame
 Thine Home ; for this I know no meet return."

And we are tempted to quote the whole of the lesson for the 18th day "*Abide in Christ, In stillness of Soul*," as it is the chapter most pertinent to the subject in hand. However we quote the following paras :

"There is a view of Christian life in which it is regarded as a sort of partnership, in which God and man have each to do their part. It admits that it is but little that man can do, and that little defiled with sin; still he must do his utmost,—then only can he expect God to do His part. To those who think thus, it is extremely difficult to understand what scripture means when it speaks of our *being still and doing nothing*, of our resting and waiting to see the salvation of God. *It appears to them a perfect contradiction, when we speak of this quietness and ceasing from all effort as the secret of the highest activity of man and all his powers.* And yet this is what scripture does teach. The explanation of the apparent mystery is to be found in this, that when God and man are spoken of as working together, there is nothing of the idea of a partnership between the two partners who each contribute their share to a work. The relation is a very different one. The true idea is that of *Co-operation founded on subordination*. As Jesus was entirely dependent on the Father for all His words and all His works, so the believer can do nothing of Himself. What he can do of himself is altogether sinful. He must therefore cease entirely from his own doing, and wait for the working of God in him. As he ceases from self-effort, faith assures him that God does what He has undertaken, and works in him. And what God does is to renew, to sanctify and waken all his energies to their Highest power. So that just in proportion as he yields himself a truly passive instrument in the hand

of God, so will he be weilded of God as the active instrument of His Almighty Power. The soul in which the wondrous combination of perfect passivity with the Highest activity is most completely realized, has the deepest experience of what the Christian life is." (pp. 127 and 128).

"It is a *soul silent unto God* that is the best preparation for knowing Jesus, and for holding fast the blessings He bestows. It is when the soul is hushed in the silent awe and worship, before the Holy Presence that reveals itself within, that the still small voice of the blessed spirit will be heard." Dost thou in every deed hope to realise the wondrous union with the Heavenly Vine? know that flesh and blood cannot reveal it unto thee, but only the Father in heaven 'Cease from thine wisdom.' Thou hast but to bow in the confession of thine own ignorance and impotence; the Father will delight to give thee the teaching of the Holy Spirit. If but thine ear be open, and thy thoughts brought into subjection and thine heart prepared in silence to wait upon God, and to hear what He speaks. He will reveal to thee His Secrets. And one of the first secrets will be the insight into the truth, that as thou sinkest low before Him, in nothingness and helplessness, in a silence and a stillness of soul that seeks to catch the faintest whisper of His Love, teachings will come to thee which thou never hadst heard, before the rush and noise of thine own thoughts and efforts. Thou shalt learn how thy great work is to listen, and hear and believe what he promises; to watch and wait and see what He does; and then, in faith and worship and obedience to yield thyself to His work, who worketh in thee mightily."

"Then there is the restlessness and worry that come of care and anxiety about earthly things; these eat away the life of trust and *keep the soul like a troubled sea*. There the gentle whispers of the Holy comforter cannot be heard." "Above all there is the unrest that comes of seeking in our own way and in our own strength the spiritual blessing which comes alone from above. *The heart occupied with its own plans and efforts for doing God's Will and securing the blessings of abiding in Jesus must fail continually*. He can do His work perfectly only when the soul ceases from its work. He will do His work mightily in the soul that honors Him by expecting Him to work both to will and to do."

“ஆசையறுமின்கள் ஆசையறுமின்கள்

நசுனோடாயினு மாகையறுமின்கள்

ஆசைப்படவாய் வருந்துன்பங்கள்

ஆசைவிடவிட ஆகந்தமாமே"

Cease ye from desire ! cease ye from desire !

Even such desire as the desire to know God.

With each desire there follows a sorrow !

As each desire is given up, there is Bliss.

உரையற்ற தொன்றை யுரை செய்யுமுமர்க்கள்கள்

கரையற்ற தொன்றைக்கரை காணலாகுமோ

திரையற்ற நீர்போற் சிந்தை தெளிவார்க்குப்

புரையற்றிருந்தான் புரிசடையோனே.

Oh ye fools ! who attempt to speak of the unspeakable.

Can you find the limits of the limitless deep ?

To him, who attains rest as the waveless sea.

Will the Lord of the Braided Hair manifest Himself."

—*Tirumantram.*

Such is the peculiar teaching held out in the scriptures of the East and the West. But such teaching is naturally reserved for the most enlightened and highly developed soul in its highest stage of ascent. These occupying the lowest flat cannot understand and grasp the wondrous vision which will break on him at the top. He will naturally take shelter in the shady nooks and corners on the path, not knowing what dangers will lurk in those corners, and not knowing that ere long he will be assailed by the most cruel storms and tempests. The Sainted Pilgrim, on the other hand, even though such storms beset him for part of the way, will never be daunted and will never lose his trust in God but will even consider them as God's own blessings ; and ere long, passing the region of clouds and winds, and storms and tempests, will pass into the everlasting Glory of Śivam from which there will be no return.



SŪTRA XI.

Patijnana—Bhakti Lakshana.

Adhikarana I.

HOW GOD INSTRUCTS THE FREED SOUL.

1. As the soul enables the eye which by itself cannot see, to see, and itself sees ; Just so, when the soul becomes freed from the body and purified, Iśa enables the soul to know and Himself knows. With this knowledge if one loves God, he will become freed, purified even in this body ; and becoming freed of all Pāśa, will dwell under the Lotus Foot of Hara, enjoying endless Śivānubhava.

THE JIVANMUKTAS PERCEIVE GOD ALONE AND NO SECOND.

2. They who see the Param by Parajñāna will alone see Param and nothing else. The knowledge of anything else than God is various and differing Ignorance. The knowledge derived by hearing and reading is also confused knowledge as its source is the higher Māyā. The knowledge of Jñāturū, Jñāna and Jñeya is Saṅkalpa or Bhāva Jñāna and not real. The true Jñāna is what transcends all these, Śivajñāna. Hence, the Jivanmukta perceives Śivam alone.

THE BODY CANNOT PERSIST IN MUKTI.

3. If it is asserted that as the body is eternally renewed from birth to birth, from the karmic sūkṣhma body, even in Mukti the blessed souls will remain clothed in an eternal form, our reply is, that this Mukti can only be a Pada Mukti and is an insufferable condition. If there is a body, then will arise Karma and Māyā and other Malas. The body proceeding from the Manas has a beginning in reference to its cause, which may be said to be eternal. It is useful as a medicine to destroy our Mala. When the malady is removed, the body dies with it.

HOW THE JĪVANMUKTA FEELS FREE FROM MALA.

4. When the soul unites itself to the unknowable Wisdom true, then Śivam lights it up and the soul becomes a Jivanmukta. Just like the poison counteracted by medicine, and darkness subdued by light, and dirt in the muddy water is removed by the clearing nut, the Mala present in the Jivanmukta becomes innocuous without being destroyed; and persisting till the body lasts, it vanishes with the body itself without attaching itself to any other body.

SOME OBJECTIONS MET.

5. If it is stated that the *Ānava-Mala* being *Anādi* could not be destroyed, or if it can be destroyed, the soul also must go with it, it is not so. We see the copper stand as copper even after its original verdigris is fully removed by the contact of the *Parisavedi* (the Alchemist's stone). And so, the soul gets rid of its *mala* by union with the Sthāṇu (the ever-enduring or the self-content). But if it is stated that soul's attaining purity after getting rid of mala is alone mukti, and that it is not necessary for it to unite itself with God, then we say no. The darkness veiling the earth vanish (from our vision) when the sun enters, and not before. Hence, the Mala will only disappear when united to the Sacred Foot.

THE ĀNAVAMALA DOES VANISH COMPLETELY FOR MUKTAS.

6. Even though the paddy is united to the bran and husk from the very beginning, yet you can understand the condition when they become separated. In fact, they are not present in the pure rice. From the separated husk, etc., no new paddy can be generated; they separate off completely gradually. Hence, when united to the beneficent Śivam, the Mala and Karma and body disappear from the soul. It, however, is united to the bound soul, and hence may be called eternal.

THE INSEPARABLENESS OF THE SUPREME.

7. The souls cannot think or act without the aid of the Lord's grace at any time. The Lord entering the soul's heart,

7. See for full explanation of the analogy of *Vowel and Consonant* "Studies in Śaiva-Siddhānta" pp. 53 to 62.

actuating its thought and action is present all in all. These souls cannot reappear unless willed by Him. He stands to them as the letter 'A' stands to the rest of the letters. Therefore how can the Freed Soul be separated from Hara's Foot.

Adhikarana II.

GOD'S OMNIPRESENCE AND TRANSCENDENCY.

8. If God is omnipresent, He should be seen by every body. No. To the blind, even the Sun is dark. To them who do not possess the eye of God's grace, even Light will be dark. As the sun brings to bloom the well-matured lotus, so does the Lord grant the eye of wisdom to the well-developed souls and appear to them as the Light of Lights.

SOME CONCEPTIONS OF MUKTI-UNION REFUTED.

9. If it is stated that God is like the tree's shade which is sought by the tired way-farer, we say 'No'. Then the seeker will become the Master (the First Cause). If yet it is stated that the soul becomes one with God, by the soul becoming destroyed, then no union is possible of that which is destroyed to another. If it was not destroyed in Mukti, then too, there is no Mukti. If it was not destroyed after union, then what is it which experiences Mukti. If the destruction of Self is regarded as Mukti, it conflicts with the principle that the Soul is eternal. If it is likened to the union of water with water, then too they become equal which they are not.

SOME FURTHER CONCEPTIONS.

10. When the copper is touched by the Alchemist's stone, it becomes one with Gold. So does the soul become one with our God, when it loses its mala, so you say. No, God is not like

8. It is not that God cannot be perceived everywhere, but we wilfully shut our own eyes by the pride of our self or egoism.

10. The famous American Professor who has succeeded in making artificial, chemical gold is said to have stated that all that he could assure the public was that it was like gold and possessed all the properties and did not possess the characteristics of the baser metals. So too, all that

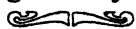
Gold. He, like the stone removes the dirt, and places the soul under His Golden Foot. The stone which removes the dirt from the copper is not itself Gold. The Lord of the Gods does alone possess the powers of Creation, etc. And the Freed Soul is alone capable of enjoying Bliss.

THE TWO INTELLIGENCES.

11. If it be stated that God and Soul being both intelligences (Chit), they are one; we say 'No'; God is Gracious Intelligence (Arūḥ-chit) and the soul is that one which partakes of this Grace. God is the Intelligence Who in order to remove the soul's mala, evolves things through various births and leads it into Moksha. The soul is the one which is subjected to the processes of evolution, etc. God is the Intelligence which is self-luminous and illumines others; and the soul is the one which receives such light and knowledge. Hence, though God and Soul are in union inseparably, they are not one and the same. For instance, can the soul and its Buddhi, though both intelligent, be equal? To the soul, as chit, the buddhi is achit. So also to the God as *chit*, the Soul is *achit*.

THE TRUE NATURE OF THE UNION ILLUSTRATED.

12. As magnet attracts a piece of iron, so God draws unto Himself the Soul, and converts it into His own Form, as iron on fire, and destroys its Mala, as the wood is destroyed by the fire (rising from and enveloping it), and unites with it, as the salt with water, and subjects and transcends it as Alchemist's stone curbs gold, God transcends all and is in the Final Bliss. He remains united and undistinguished as mixed syrup of cane-sugar, honey, milk and sweet fruit, and sugar-candy.



we can say is that the freed soul is like God, and does not possess the weakness of humanity. We do not care as to what it is really, so long as we are freed from our evils, and eternal bliss is vouchsafed to us. The last statement about the freed soul is to avert the possibility of there existing too many first causes. If it was so able, its individuality should be different from that of Gods which is fatal to its Advaita union. Lower beings attaining Apra-mukti can have much power but not those attaining Para-mukti. Such a freed soul can never return to the earth, can never return.

SUTRA XII.

Nature of the Sanctified.

Adhikarana I.

HOW THE SANCTIFIED PERCEIVE THE IMPERCEPTIBLE

AND DELIGHT IN HIM.

1. The Śivajñānis getting rid of the three *pāśas* which prevent them from uniting themselves to the Lotus Feet of the Supreme, and joining the company of God's devotees, and worshipping them and the forms in temples as His Form, and singing their praises, and dancing in delight, and becoming fully conscious of the superiority of Śivajñānis and the inferiority of others, and bowing low only to the devotees of the crescent-crested God, they roam about the world.

Adhikarana II.

LOVE GOD'S DEVOTEES AND OBEY THEM.

2. They love not God, who love not His devotees ; they love not others, neither do they themselves. What is the good of talking about such senseless corpses ? Leave off their company as their union will lead you again into births and deaths. Seek in love God's true devotees, taking their wishes as commands, speak humbly, and stand steadfast according to their gracious directions, and worship and bow to them and delight and dance.

2. The full force of the last two stanzas are brought out in the following Mantra :

He who sees, perceives and understands this, loves God, delights in God, revels in God, rejoices in God, he becomes a Svarāj, (an Autocrat or Self-Ruler) he is lord and master in all the worlds. But those who think

Adhikarana III.

GOD'S DEVOTEES ARE GOD HIMSELF.

3. As God dwells as the soul of soul in each human body designed for the purpose of reaching the Imperceptible One, and infuses His own Intelligence into them therefor, the form of His devotee is His Form. As he dwells in Śivoham Samādhi, he is even God Himself. As he reaches Him in his heart following the directions of the Guru, he is God Himself. When he and his differently from this, live in perishable worlds, and have other beings for their rulers. (Chhāndogya Up. vii. 25-2).

Cf. Saint Appar.

நாமார்க்கும் குடியல்லோம் நமனையஞ்சோம்
 நரகத்திலிடர்ப்படோம் நடலையில்லோம்
 ஏமாப்போம் பணியறியோம் பணிவோமல்லோம்
 இன்பமே என்னாந் துன்பமில்லை
 தாமார்க்கும் குடியல்லாத் தன்மையான
 சங்கரநற் சங்கவெண்குழை யோர்காதித்
 கோமாத்கே நாமென்று மீனாவாளாக்
 கொய்ம்மலர்ச் சேவடியிணையே குறுகினோமே.
 என்றுநாமி யாவர்க்கு மிடைவோ மல்லோ
 மிருநிலத்திலெமக் கெதிராவாரு மில்லைச்
 சென்றுநாம் சிறுதெய்வம் சேர்வோ மல்லோ
 சிவபெருமான் நிருவடியே சேரப்பெற்றோம்
 ஒன்றினாற் குறையுடையோ மல்லோ மன்றே
 யுறுபணியார் செறலொழிந் திட்டோடிப் போனார்.

Cf. Saint Māṇikkavāchakar.

தேவர்கோ வறியா தேவதேவன்
 செழும்பொழில்கள் பயந்து காத்தழிக்கு மற்றை
 மூவர்கோனாய் நின்ற முதல்வன் மூர்த்தி
 மூதாதை மாதாநம் பாகத்தெந்தை,
 யாவர்கோ னெண்ணையும்வந் தாண்டு கொண்டான்
 யாமார்க்கும் குடியல்லோம் யானுஞ்சோம்
 மேவினோம் அவனடியா ஈடியாரோடு
 மென்மேலும் குடைந்தாடி யாடுவோமே.

vision fail altogether, he is without doubt, God. If such is the greatness of the God's devotees, worship them with love to get rid of the bonds of sin.

WORSHIP THE FORM IN TEMPLES AS GOD HIMSELF.

4. They perceive God who perceive His form placed in temples as Himself. They perceive Him also who meditate on Him in the Mantric form. They who worship Him who is omnipresent in their own heart, perceive God also. To these Bhaktas, He appears as does the fire when churned or as the milk which cannot be perceived before it flows from the teats when milked.

THE ORDER OF WORSHIP AND WORSHIPPERS.

5. The practices of the four paths *Jñāna*, *Yoga*, *Kriyā* and *Charyā* are all God's Will. The Jñāni is entitled to practise in all the four paths; the Yogī from Yoga downwards; the Kriyāvān

4. This gives the Sādhana and Phalam of the three classes of Mārgis. The first class, the *Charyāvāns* require the grosser form of Symbolic worship; the *Kriyāvāns* can take to the mantric worship or prayer form; the Yogis practise heart-worship. But the next verse shows, the followers of the higher are not required to give up the lower forms and they do generally practise the lower forms just to keep their bodily and mental organs engaged till the body is worn out.

Cf. the famous verse of Saint Appar.

விறகிற் தீயினன் பாலிற்படு நெய்போல்
மறைய நின்முன் மாமணிச் சோதியான்
உறவுகோல் நடடுணர்வு கயிற்றினான்
முறுக வாங்கிக் கடையமுன் னிற்குமே.

which of course follows the famous verses in the Śvetāśvatara Upanishat.

"One's body taking for the lower stick, and for the upper, Om, by meditation's friction well sustained, let one behold God, there lurking as it were."

"As oil in seeds, butter in cream, water in springs, and in the fire-sticks fire, so is God found in the soul, by him who seeks for Him with truth and meditation."

The point is though fire or milk is present in the whole body of the wood or cow, yet when we want to realize it we realize it only at certain points. Nay, the Immensity of the Being is so great that it is impossible to perceive It as It is. And, after all, till the final stage is reached our knowledge cannot but be symbolic.

can practise Kriyā and Charyā ; the Charyavān is alone entitled to practise *Charyā*. So that the faultless Jñāna-guru is the Guru of all the Mārgis. He is God Himself. Worship Him accordingly.

Adhikarana IV.

THE NECESSITY OF A GURU.

6. By means of Mantras, medicines, Yoga practices and herbs and medicinal stones, and other such means as are set forth in the Tantras, one can secure the knowledge of the Vedas and the Śāstras, knowledge of past, present and future, and the endless occult powers. But the knowledge of God can only be secured by the grace of the Guru, and not by any other means. Even the above-mentioned powers can be secured by the Guru's grace.

THE DIFFERENT WAYS OF GRACE BY THE GURU.

7. பரப்பிரம மிவனென்றும் பரமசிவன்கு நென்றும்
 பரஞான மிவனென்றும் பாபரன் குனென்றும்
 அரன்றருசீர்நிலை யெல்லா மிவனே யென்று
 மருட்குருவை வழிபட்டே யவனி வன்றருளே
 யிரங்கிய வாரண மாமை மீனண்டஞ் சினையை
 யியல்பினொகிம் பரிசித்து நினைந்தும் பார்த்தும்
 பரிந்தவைதானுக்கு மாபோற் சிவமேயாக்கும்
 பரிசித்தும் சிந்தித்தும் பார்த்துத்தானே.

If one does worship his gracious Guru, as the Para-Brahmam, as Para-Śivam, and Para-Jñāna, and as all the manifestations of Hara, then Guru becoming God Himself will convert the disciple into His Form by means of touch, thought and sight, in the same way as the fowl and tortise and fish hatch their eggs by touch and thought and sight respectively.

May the Grace of Aruṇ-Nandi descend on all !



Glossary and Index.

[NOTE.—*L.* denotes terms used in *Logic*, which are used and explained in the first book. The numbers indicate the pages and the references are given where the subject matter is more or less dealt with.]

A

Abhāva, 3. Non existence.
 Abheda, 103. Oneness
 Abhidharma, 25. Code of morality.
 Abhinna. Oneness.
 Abhinna-Chit-Śakti. The Intelligence which is one with God.
 Abhisheka. Bathing in water.
 Achala. Unchanging.
 Achaitanya, 39
 Achit, 203, 215 } Non-Intelligent.
 Achetana }
 Adharma. Opposed to virtue.
 Adhikāra. Authority.
 Adhikaraṇa, 125. An argument comprising: (1) *Vishaya*—The proposition, (2) *Samśaya*—The doubt or objections, (3) *Pūrva-śakṣa*—The Theory refuted, (4) *Siddhānta*—The Theory proved or established and (5) *Saukṭi*—The sequence in the argument.
 Adhvas, 225. Lit. Path. Physical envelopes of the soul through which it ascends up.
 Aditi. A Vedic Goddess, corresponding to the sun and Rudra; a guest.
 Adṛishṭam. Unperceived.
 Advaita. 163. Non-different, An-
 anya.

Advaita-lakṣhaṇa. Nature of Advaita.
 Advaita-siddhānta, 64.
 Advaita-siddhāntis. Śaiva Siddhāntis.
 Adhyanta-bhāva, 4. *L.*
 Agalya. A Ṛishi's wife who was seduced by Indra.
 Agastya. A great Ṛishi.
 Aghoram. Pleasant; not fearful.
 Agni. Fire.
 Agnihotra. Fire sacrifice.
 Ahaṅkāra, 181. Egoism, Āṇava, one of the three impurities.
 Ahaṅkāravādi. An egoistic person.
 Ahambrahmāsmi, 96. 'I become God.'
 Ahimsa, 24. Abstention from killing.
 Ahitam. Pain.
 Ahriman. A Zoroastrian God.
 Ahura. The same.
 Aikyam, 164. A mode of sameness.
 Aitgam, 3. Tradition, *L.*
 Ajā. Birthless.
 Ajñāna. Ignorance.
 Akshara, 199. Letter; Imperishable.
 Aḷavai. Logic.
 Ambalam. Court; Hall.
 Amṛita. Immortal; ambrosia.
 Amṛita Bindhu. Name of an Upa-nishat.

Anādi. Eternal, Beginningless.
 Anādi-mukta, 72. Soul ever-free.
 Anantar, 132. A class of Gods of the order of the Prajāyākalas.
 Ananta-darśanam. Limitless sight.
 Ananta-jñānam. Endless wisdom.
 Ananta-śukham. Limitless bliss.
 Ananta-Viryam. Limitless power.
 Ananya, 163. Non-different; inseparable, Advaita.
 Aṇḍaja, 33. Born of eggs.
 Anīṣa, 200. Soul.
 Anirvachana } Indescribable.
 Anirvachaniyam 126 }
 Aṅgas, Parts.
 Anantāśana. One of the Yoga postures.
 Anvaya-anumāna, 6. L.
 Anyonya-bhāva, 4. L.
 Anumāna, 2. Inference. L.
 Anugraha, 135. Grace, 1.
 Anvaya. L.
 Anubhava, 59. } Experience.
 Anubhūti, 238. }
 Antas Satvam. Inner purity.
 Annamayakośa, 94. See Kosa.
 Aṇu Sadāśivas. A class of Gods belonging to the order of Vijñānakalas.
 Anuvāka. A division of the Veda.
 Aṇu, 29, 204. Atom.
 Antaryāmi. The immanent.
 Anuśāsana parva. A chapter of Mahābhārata.
 Anyatājñāna. L.
 Antaḥkarāṇa, 10, 104, 198. Internal organs like manās, etc.
 Apanaya, 8. L.
 Apūrva, 86. Not ordinary; Not easily known.

Apra Mukti, 131. A lower kind of Moksha.
 Apakkuvar. Beings not spiritually advanced.
 Arūpa, 26, 135. Formless.
 Arūpi, 1, 32. One without Form.
 Anatta, 57. The doctrine of Buddhists denying the existence of the soul.
 Arthapatti, 2. L.
 Arjuna, 9. A Hero of the Mahābhārata.
 Arhatship, 57. Seership.
 Aruḥ, 26. Grace.
 Aruḥ Śakti. Grace of God.
 Ardhanārīvara. God, half Īśvara and half Umā.
 Artha. Wealth.
 Aruga, 66. The Person adored by Jains as God.
 Aruṇandi Śivāchārya. The author of this book.
 Aruṇagirinādar, 61. A great yogi, the author of *Tiruppugaḷ* and *Kandavanubhūti* etc.
 Asatya. Untruthfulness.
 Asatvāda, 28
 Asat, 108, defined, 215
 Asat-sat-vāda, 28.
 Asat-asat-vāda, 28
 Asatya Nirmāṇa } different heresies according to Jainism.
 Asanas, 96 Yoga postures.
 Āṣṭa Śakti Eight Powers of God.
 Aṣṭa Mūrti Eight Forms of God.
 Aṣṭa Vidyasvaras. A class of the order of Prajāyākalas.
 Asoka, 54. Well-known Buddhist Indian Emperor.
 Astināsti, 31, 39. Yes and No; a doctrine of the Jains.

Asuras. Classes of mortals opposed to the Devas.

Asuddha Māyā, 178, 183. Impure Māyā, the secondary evolute of matter.

Asuddha Adhvas. Impure adhvas.

Atharva Veda, 109. The 4th Veda.

Atisūkshma. Most subtle.

Atyantabhāva. *L.*

Avatārs, 116. Incarnations.

Avichcha. Avidyā, Ānava.

Avidya Ignorance, Ānava.

Avasthas, 95, 208, 209, 210. Conditions of man in his physical body.

Avyakta, 129. Unmanifest; Primordial.

Avyakrita. Not made.

Ayan. Brahma.

Ayonija, 35. He who is not born of the womb.

Ā

Ābhāsa. Modification.

Āchāra. Conduct.

Āchārya. Teacher, Guru.

Ādhāras. Physical supports or envelopes.

Ādimūlam. The First Cause.

Āgama, 2, 8, 46. The twenty-eight Śivāgamas; the Veda.

Āgama-pramāṇa. Śruti-pramāṇa; one of the three modes of proof; authority.

Ājivaka, 72, 74. One of the Jain sects.

Ājñāśakti, 134. Power of God.

Ākāś, 28. Ether.

Ākāmiya. See Karma.

Ānanda, 1. Bliss.

Ānanda-maya-kośa. One of the physical sheaths of the soul.

Ānava, Ānava-mala, 134. Defined, 185. One of the three Impurities of the Soul; Ignorance; Egoism.

Āpastambha Sūtras. Code of rituals framed by Apastambha.

Ārambhavāda. One of the Māyāvāda schools.

Āsrams, 9. Social orders.

Ātmā, 27, 28, 29, 43. Soul.

Ātma Bandham, 67. Bond attaching to the soul.

Ātmatatva, 183. See Tatva.

Āyur Veda. Book of Hygienics.

B

Balarāma. Brother of Kṛṣṇa.

Bhagavān. Lord.

Bhakti Mārga. Path of Love.

Bhanda. Bond, limitation.

Bādarāyaṇa. The author of Vedānta Sūtras.

Bhāvanā. Mode of thought, mode of worship, Sādhana.

Bhāvana Skanda, 26. One of the five Skandas of the Buddhists; Tendencies.

Bhāshyakāra. Author of a commentary.

Bhāskarāchārya, 105. An expounder of Pariṇāmavāda.

Bhaṭṭāchārya, 82. A redactor of Pūrvamīmāṃsa doctrines.

Bheda. Different.

Bhedābheda. Different-non-different.

Bhikṣhādāna. Mendicant; Form assumed by God in vanquishing Tārūkāvana Rishis.

Bhoda. Knowledge.

Bhoga, 141. Enjoyment ; Bliss.

Bhūta, 181. Ahaṅkāra united to Tamas (Guṇa).

Bhūtarūpa, 26. Material Form.

Bhuvana, 132. Worlds.

Bothi. The sacred fig tree.

Brahma. One of the Hindu Trinity; the author of creation.

Brahmachārya, 24. The life of a bachelor.

Brahmajñāna. Divine Wisdom.

Brhmānanda, 64. Divine Bliss.

Brahma Sūtras. The Śāriraka Mīmāṃsa Sūtras ; otherwise called Vedānta Sūtras ascribed to Bādarāyaṇa.

Brahmotsava, 146. The principal festival to God in Hindu temples.

Īṣihaspati, 9. The guru of Indra, the reputed author of the Chār-vāka system.

Buddha, 3, 14, 27. The author of Buddhism.

Buddhi, 10, 181. Intellect.

C

Chandas. One of the six aṅgas, relating to Vedic metre.

Chāndogya. One of the principal Upanishats.

Chandramaṇḍala. The world of the moon.

Chārvāka, 9. Materialist.

Charyā, 71. { One of the Four
Charyāpāda. } Paths of Salvation.

Chaitanya, 39. Intelligence.

Chaturthi. Fourth day of the tithis.

Chelas. Disciples.

Chit, 1, 203. Intelligence.

Chitāchit, 203. Sat-asat ; Soul.

Chitākās, 2. The plane of Intelligence.

Chitsakti, 136. God's Intelligence, considered as His power.

Chitsorūpi. God having Intellect for His Form.

Chitambaram, 55. Same as Chitākās.

Chitta, 183. Mind.

D

Daharā Upāsana. Worship of God in the heart, in man's soul.

Daksha, 111, 153. Son of Brahma.

Dākshāyaṇī, 153. Umā, daughter of Daksha.

Dakṣiṇāmūrti. God Śiva when He assumed the form of Guru to teach the sons of Brahma.

Damaraka. 131. Drum.

Darśana. Vision.

Dāsamārga. Same as Charyāmārga or pāda.

Deva. God.

Devāram, 136. The principal Hymn book among Śaivas, composed by Saints Jñānasambantha Vāgiśa and Sundara.

Dharma, 34, 35. Virtue, code of Religion, of ethics.

Dhāraṇa. One of the eight kinds of Yoga.

Dhyāna. Meditation ; One of the eight kinds of yoga.

Dhūrjaṭi. Śiva.

Dipa. Light.

Digambara, 66. A sect of Jains.

Divyāgamas. The sacred Śaiva Āgamas.

Dikshā, 223. The initiation and spiritual ceremonies a disciple goes through to secure salvation.
 Dṛiṣṭam. Viṣion.
 Drāviḍabhāṣya. The famous Tamil commentary on Śivajñāna bodham by Śivajñāna Yogi.
 Dravya, 24. Substance.
 Dūpa. Incense.
 Durgapūjā, 150. The worship of Śiva's Śakti during the Dasara festival.

G

Gandha. Sandal paste.
 Gāndharvaveda. Science of music.
 Gaṇeśa, 1, 122. Son of God, Praṇava symbolised.
 Garuḍamantra. The Sacred syllable for contemplating the Deity Garuḍa.
 Gautama, 27. Buddha.
 Ghora } Fearful.
 Ghoram }
 Gitā, 25, 58, 63, 103. The famous episode in Mahābhārata.
 Gomukhāsana. One of the Yoga postures.
 God Kumara. God Subramanya, son of God Śiva.
 Gṛihastha. The house-holder.
 Guṇa, 24, 29, 80. Attribute, attribute of matter.
 Guṇi, 29. The thing or person possessing an attribute.
 Guru, 235. Teacher.
 Guhyam. Secret.

H

Hara. God Śiva.
 Hari. God Viṣṇu.

Havis. Oblation.
 Hetu, 6. Reason.
 Hiraṇya. Gold.
 Hitam. What is pleasurable or good,
 Homa. Sacrifice.
 Hotri Diksha. One of the Śaivite rites.
 Hṛdayam. Heart.

I

Ichchā, 1, 99. Will.
 Ichchāśakti, 2. God's power as Will.
 Irupā-Irupaḥtu. The other work composed by St. Aruṇandi Śivāchārya,
 Iruvinaiyoppu. Karmasāmya or becoming balanced in good and evil.
 Iyama or Yama, 231. One of the eight kinds of Yoga.

Ī

Īśa, 2. }
 Īśāna. } God, Śiva.
 Īśvara }

J

Jaḍa, 127. Matter.
 Jāgra, 95. } Waking state.
 Jāgrāvasthā. }
 Jaina, 66. A follower of Jainism.
 Jainism, The Religion of Jains.
 Jaimini, 53. The author of Pūrva-mīmāṃsa system.
 Japam. Meditation, worship.
 Jiva (defined 193) } Soul, Ātmā, Sat-
 Jivātmā. } asat, Chitāchit.
 Jivanmukta, 57, 237. The soul that had become freed while the body exists.

Jñāna (defined) 198. Wisdom, knowledge, Intelligence. *Pāśa Jñāna* = The knowledge of the senses etc., as one's soul. *Paśu Jñāna* = The knowledge of one's self; the Ahambrahmāsmi knowledge. *Patī Jñāna* = The knowledge of God as the all in all; the entering into that Divine Self.

Jñānakāṇḍa, 8. Portion of the Vedas and Āgamas treating of the paths of Salvation.

Jñānapāda or Jñānamārga. Path of knowledge.

Jñānasambandha. One of the Śaiva Samaya Āchāryas.

Jñānendriya, 94, 181. Sense organs like the eye etc.

Jñānāśakti, 1. God's Intelligence.

Jñāni. Sage or Seer.

Jñānadīkshā, 223. One of the kinds of Dīkshā.

Jñānaprakāśar, 101. One of the commentators on Śivajñānasiddhiyār.

Jñāturu, 93. } The knower.

Jñāta, 29. }

Jñeya, 29. The object known.

Jyoti. Light.

K

Kailāsa. The Sacred Śiva Hill.

Kaivalya. The state of Bliss.

Kaivalya Upanishat. One of the Upanishats.

Kalā, 6, 132, 179. One of the 36 tatvas. They divide themselves into five kinds: Nivṛitti, Pratishṭhā, Vidyā, Śānti and Śāntyānta.

Kālī, *Lit.* meaning Fire; Māyāśakti, Śivaśakti.

Kālidāsa. The great Sankrit dramatist.

Kalpas. One of the 6 Vedic aṅgas.

Kāma. Desire.

Kāmadeva. The God of Love, Manmatha.

Kāmya. Karmic.

Kaṇṇuḍaiya Vaḷḷalār, 71. A great Tamil Sage, author of Oḷiviloḍukkam.

Kāman Paṇḍigai. Feast in honour of Cupid.

Kandaranubhūti, 61. A precious little Tamil poem composed by Aruṇagirināthar.

Kapila, v3. The reputed author of Sāṅkhya philosephy.

Kapilavāstu. The birth place of Buddha.

Karma, 11, 17, 19, 20, 32, 42, defined 167, 175.

Karmendriyas, 94, 181. Physical organs like the hands etc.

Karmakāṇḍa. The portion of the Vedas or Āgamas treating of rituals.

Karmasāmya. Being balanced in good and evil, Iruvinaiyoppu.

Kāraikālammaiyār, 35. One of the 63 Saints author of the Ar-puda Tiruvandādi, etc.

Kāraṇāvasthā. Condition of the *Soul in a subtle body; Sūkshmvasthā.

Kārtikai. The name of the month Nov.—Dec.

Kāṭchi. Vision.

Keśava. God Viṣṇu.

Kevalāvasthā. The original condition of the Soul, before evolution.

Kośas, 206. Physical envelopments of the Soul, 5 in number, called Annamaya, Prāṇamaya, Manomaya, Vijñānamaya and Ānandamaya.

Kṛishṇa. An avatār of God Viṣṇu.

Kriyā, 1, 71. Power, work, rituals.

Kriyāśakti, 2. God as Power.

Kriyāpāda. One of the four mārḡas.

Kṣaṇabhaṅga. Destruction from movement to movement.

Kṣatriyas. One of the four Hindu castes.

Kuṇḍila. Otherwise called Kuṇḍalini Śakti. The Śuddha-māyā tatva.

Kumara. God Subramanya.

Kumārasamhitā, 142. Kālidāsa's famous epic relating to the birth of God Subramanya.

Kuṇḍalakesi, 29. One of the five Tamil classics by a Jain author.

Kunti. Mother of Pāṇḍava Princes.

Kūṇ Pāṇḍiya. The Pāṇḍiya king whose disease was cured by St. Triuṇṇānasambandhar.

Kuṛaḷ. The sacred moral treatise in Tamil by St. Tiruvaḷḷuvar.

Kurukshetra. The famous battlefield where the Kurus and Pāṇḍavas fought.

L

Lalitāsahasraṇāma. The thousand names of Śivaśakti.

Lokāyata, 3, 9. Materialist.

M

Mādhavāchārya. The famous āchārya who commented on the Ved-

ānta sūtras, and propounder of the Dvaita philosophy.

Madhyamika, 24, 50, 51.

Madhyama. One of the four vāks.

Mahābali. The king whom God Viṣṇu as Vāmana vanquished.

Mahāṛishi. Great sage.

Mahāyāna, 49. One of the Buddhist schools.

Mahat. Buddhi; one of the thirty six tatvas.

Mahādevi. The great Goddess, Pārvati.

Mahāvira. The author of Jain system.

Meheśvara, 64. God Śiva.

Mahābhārata, 46. The great Indian epic and Itihāsa.

Mahā Ākāś. The unconfined atmosphere or Ether.

Mahālakshmi. The Śakti of God Viṣṇu.

Mahāsarasvatī. The Śakti of God Brahma.

Māl. God Viṣṇu.

Mala, 20. Impurity, generic name like Pāsa for Aṇava, Māyā and Karma.

Malapariṇāma. The maturity of mala; the second step in soul's emancipation of the mala bondage.

Mamakāra. The feeling of me and mine.

Māṇikkavāṇagar, 55. One of the four Śaiva Samaya Achāryas, author of Tiruvāchaka.

Maṇimekhalai, 25. One of the great Tamil classics, by a Buddhist author.

Mantra, 5, 8. A sacred syllable or syllables for meditation. Portion of the Veda.

Mantrarājam, 1. The king of mantras. *Prapaṇava* is so called.

Mantramūrti, 155.

Manomayakosa, 94, 206. See *Kosa*.

Maruts. Vedic deities.

Mārgas, 230, 231, 232. The different ways of reaching God, called *Charyā*, *Kriyā*, *Yoga* and *Jñāna* otherwise called *Dāsamārga*, *Satputramārga*, *Sahamārga* and *Sanmārga*, also divided into *Karma* and *Jñānamārgas* etc.

Matsya purāṇa. One of the 18 *purāṇas*.

Mauna, 74. Silence.

Māyā, 20, 129, (defined 179). One of three impurities or bondages (*Pāśa*) of the soul.

Māyābhaṇḍam. Bondage of *Māyā*.

Māyāvādī, 49, 93. Hindu Idealist.

Māyan, 113. God of *Vishṇu*.

Māyeya, 118. One of the 5 *malas*.

Medhapatim. Lord of sacrifices.

Meykaṇḍadeva, 59, 123. The famous author of *Śivajñānabodham* in Tamil and the expounder of *Śaiva Advaita Siddhānta*.

Mīmāṃsaka. The follower of *Pūrva-mīmāṃsa* philosophy.

Miśrama. Mixed.

Moha. Desire.

Mohini. Other name for *Mūlaprakṛiti*.

Moksha, 67. Release from bondage, *Mukti*.

Mokshānandam, 97. Bliss of *Moksha*.

Mudalnūl. The first book, the revealed book.

Mukti, 19, 23. Same as *Moksha*.

Mūlaprakṛiti, 80, 180. Same as *Prakṛiti*, *Pradhāna*, gross matter forming the 24 *tatvas*. The 12 *tatvas* above it, form *Asuddha* and *Śuddha māyā*.

Mūrtam. Form.

Mūrti, 132. He who has Form ; God, *Deva*.

N

Nādha, 131. The highest of the 36 *tatvas*.

Nāma, 24. Name.

Nāmarūpa Prapañcam, 88. World composed of Name and Form.

Nāmaskanda. One of the Buddhist elements.

Nannūl. A Tamil treatise on grammar.

Nandi, 124. The chamberlain of God *Śiva*, the first great teacher after God *Śiva* himself who revealed the *Śaiva Religion*.

Nārāyaṇa. God *Vishṇu*.

Navabheda, 184. The nine forms of God.

Nigaṇḍu. Lexicon.

Nigama, 8. *L*.

Nigrahasthan, 8. *L*.

Nīkaṇḍavādī, 66. One of the Jain schools.

Ninmala or **Nirmala**. The immaculate God.

Nilakaṇṭha Śivāchārya, 163. The famous *Śaiva* commentator on the *Brahma sūtras*.

Nirguṇa, 1. Without the qualities of *Satva*, *Rajas* and *Tamas*.

Nirgotram. Without gotram.
 Nirādhāra. The absolute.
 Nirākāra. The same.
 Nirisvara Sāṅkhya. The atheistic Sāṅkhya school of philosophy.
 Nirnāmam. Without name.
 Nirvikalpa, 5. *L.* Freedom.
 Nirukta. One of the Vedic aṅgas.
 Nirvachana, 94. Beyond speech.
 Nirvāṇa, 26, 57. Annihilation, the end postulated by Buddhists.
 Nirvikāri, 160. One who is without change.
 Nitya. Eternal.
 Niyama, 231. One of the 8 kinds of Yoga.
 Niyati, 179. One of the 36 tatvas.
 Nyāya. Reason, Logic.
 Nyāyika, 3, 132. Logician.

P

Pada, 132. One of the Adhvas—meaning word. Evolutes of matter.
 Padamukti. Physical Heaven, temporary abodes of Bliss.
 Padārthas. Entities.
 Paisanti, 131. One of the 4 vāchs.
 Paksham, 6. *L.*
 Pāñcharātri, 113. A Vaishṇava.
 Pāñcharātra Āgamas. The Vaishṇava Āgamas.
 Pañchakosa, 95. See Kosa.
 Pañchakañchuka. The five coats, formed of Kalā, etc.
 Pañchakṛitya. The 5 acts of God including Śṛiṣṭi (creation), Stithi (protection), Samhāra (resolution), Tirobhāva (concealment), Anugraha (Bliss).

Pāṇini, 131. The great Sanskrit grammarian.
 Pāpam, 67. Sin.
 Paramukti. Everlasting Bliss.
 Paravāch. One of the Vāchs.
 Paramāṇu, 127. The subtle atom.
 Parārthanumāna, 5. *L.*
 Parasurāma. One of the Avatārs of Viṣṇu.
 Parāsakti, 2. The great Śakti of the Lord.
 Para-tantra, 35. One who is controlled by another.
 Parapaksha, 9. The theories of schools other than one's own.
 Paramesvara, 48. God.
 Paramārtika, 94, 101. Things regarded in the absolute.
 Paramātmā, 27. God as opposed to Jīvātmā, Soul.
 Paramārtha. The Highest Truth.
 Parimelaḷagar. The famous commentator on the sacred Kuraḷ.
 Pariṇāma, 87. Theory of evolution.
 Pariṇāmavāda, 103. See Pariṇāma.
 Parishesha, 3. *L.*
 Parigraha-sakti. Power of God not inherent in Him.
 Pārvatī. Goddess Umā.
 Pārtha. Arjuna.
 Pasu, 23, 193, 205. Soul.
 Pasu-lakṣaṇa. The nature of the Soul.
 Pāsa, 23, 59. See Mala.
 Pasupati. God Śiva.
 Pāsatchaya, 1, 59, 247. The freedom from Mala or Impurity.
 Pati, 23. Lord Śiva.
 Pati-jñāna, 1, 59, 258. See Jñāna.
 Patitva. Lordship.
 Pātāñjala. The school of Yoga.

Paurāṇika. A follower of the Paurāṇic school of Thought.
 Periyapurāṇa, 55. The History of the Śaiva Saints in Tamil composed by St. Śekkiḷār.
 Pipīlika. One of the Buddhist arguments; like creeper.
 Pīṭakas, 24. The canonical books of the Buddhists.
 Prabhāva, 4. L.
 Prabhākara, 86. One of the Pūrvamīmāṃsa school.
 Pradhāna, 200. } Gross matter or
 Prakṛiti, 109. } Māyā of the lowest order.
 Pīṭa, 161. The pedestal.
 Prajāyākalas, 222. One of the 3 classes of souls with Āṇava and Karma mala alone
 Pramāda, 4. L.
 Pramāṇa, 3, 4. Prool. L.
 Pramithi, 4. L.
 Prameya, 4. L.
 Prāṇa, 197. Breath, Life.
 Praṇava, 1, 199. The sacred syllable Om.
 Prāṇamaya-kosa, 94. See Kosa.
 Prāṇāyāma. See Yoga, 232.
 Prāṇa-vāyu, 131. The life breath.
 Prapañcha. The world.
 Prārabdha, 20. }
 Prārabdha karma. } See Karma.
 Pratishṭhākalā. See Kalā.
 Pratidhvamsa-bhāva, 4. L.
 Pratijñā, 8. L.
 Pratyaksha, 3. L.
 Pūjā. Worship.
 Puṇyam, 67. Virtue, good.
 Purāṇas. The Sacred Histories of the Indian Religion.
 Puruṣa, 111, 180. Soul, person.

Purohit. The priest.
 Puriyashṭaka, 181. The subjective body of the soul formed of the 5 tanmātras and Manas, Buddhi and Ahaṅkāra.
 Pūrvamīmāṃsa, 82, 127. A Vedic school of philosophy.
 Pūrvadarsana-Anumāna, 8. L.
 Pūrvapaksha. The argument refuted.

R

Rāga, 180. One of the 36 tatvas.
 Rajas, 80. One of the 3 guṇas.
 Rāmāyaṇa. The famous Itihāsa with Rāma for its hero.
 Rāmānuja, 56. The expounder of Vaishṇava school of philosophy and commentator on the Brahma Sūtras.
 Rudra. Śiva.
 Rudrabhūmi. The burning ground.
 Rūpa, 26, 135. Form.
 Rūpārūpa, 155. Form-no form.
 Rūpi, 1, 12, 32. One with form.
 Rūpārūpi, One with form-no form.
 Rūpa-skanda. One of the five Skandas or material elements according to Buddhists.

S

Sādhana. Means of Salvation.
 Sadushtayam. The four.
 Saṅga. Attached to the 3 guṇas Satva, Rajas and Tamas.
 Sahamārga. See mārga.
 Saint Sundara. One of the four Śaiva Samaya Āchāryas.
 Saint Appar. Do.
 Saint Jñānasambandha. Do.

Sāloka-mukti. The Bliss of heaven in which the soul is resident in Heaven with God.

Sāmānya. Ordinary, general.

Samādhi. One of the eight kinds of Yoga.

Sambhava, 3. L.

Sambandhar. Otherwise called Jñānasambandhar or Tiru-Jñāna-sambandhar.

Sambhāra, 1, 114, 135. Destruction, Resolution.

Samavāya, 164. Inherent connection like fire and heat.

Sāmpīya. Dwelling near God in Heaven.

Samsargabhāva, 4. L.

Samsāra-sāgara. The Ocean of Life in the world.

Sāmānya, 5. L.

Samudāya. The collection.

Samudāyavāda, 132. A view of union postulated by Buddhists.

Saṅgraha, 24. Congregation.

Sanatkumāra. Son of Brahma, and disciple of God Śiva and one of the first teachers of Śaiva Religion.

Sāṅkhya, 111. The school of philosophy by this name.

Sāṅkhya kārīkā. The aphorisms which explain the Sāṅkhya Philosophy.

Sanmārga. See Mārga.

Santāna, 36, 41. Theories of production of life for one another according to Buddhists. (Dīpaka Santāna, Tāra Santāna, Pipilika Santāna.)

Sarayuja. Born of body.

Sapaksham, 6. L.

Sārbu-nūl. The works that follow the Revealed works of God.

Saptabhaṅgi, 31. Astināsti doctrine of the Jains.

Sārūpya. Dwelling in God's Heaven with God's form as His.

Sarvaswatantra, 35. One who controls all.

Sat, 1, 108. The True.

Sat-asat. Soul, which is neither Sat nor Asat (matter.)

Satvāda, 28. One of the 7 kinds of the Sapta Bhaṅgi Nyāya.

Sat-sat-vāda. } See Satvāda.

Sat-asat-vāda. }

Satyam. Truth.

Sattinipāda. The Descent of God's Grace.

Satputra-mārga. See Mārga.

Satva, 80. Guṇa.

Sautrāntika Buddha, 24. A sect of the Buddhists.

Savikarpa, 4. L.

Saiyōgam. One of the different kinds of relations between objects.

Sāyujya. The real moksha-Bliss from which there is no return.

Shaḍadhva-mūrti. He whose form is the six Adhvans.

Siddha. One who has attained the Psychic powers of the Yōgi, a Yogi.

Siddhānta Dīpikā. A Monthly Journal published by the Meykaṇḍān Press in which Śivajñāna Siddhiyār originally appeared. It is now in its 13th year.

Skandapurāṇa. One of the eighteen purāṇas.

Skandasashti. The festival in honour of God Skanda or Subramaṇya.

Skambha. The Sacrificial Post in the Atharva Veda addressed as God Himself.

Smaśāna. Crematorium.

Smṛitis. The books prescribing one's duties in Hindu Religion.

Soham. 'I am that' the same as Tatvamasi Bhāvanā.

Sohambhāvanā. The same.

Śrīṣṭi. Creation.

Sthānu. God.

Stīthi, 1, 135. Protection or development.

Sthūla, 38. Gross.

Sthūladama vāch, 132. One of the Vāchs.

Stūla śarīra. The gross body.

Subramaṇya, 122. God Skanda, Son of God.

Sūkshma, 38, 131. Subtle.

Sūkshma śarīra. Subtle body.

Sūkshma vāch, 132. One of the Vāchs-

Sūkshmadara vāch. Do.

Suhṛita. The well-wisher.

Sūnyam. Void, non-apparent.

Sūnyavādis, 49, 128. A class of Bdddhists.

Supaksham. One's own Theory.

Sushupti, 95. } The 3rd avasthā

Sushuptyāvasthā } of the soul, deep sleep.

Sūtra, 26. } A string of aphorisms

Sutta, 25. } or verses.

Svānubhūti. Svānubhavam. The experience of the soul in its highest condition.

Svapna, 95. Dream.

Svapnāvasthā. Dream condition.

Svaprakāśa, 93. Self-luminous.

Svampara-prakāśa. Self-luminous and illuminating others.

Svarta anumāna, 5. L.

Svayambhu. One without origin.

Svayamjyōti. Self-luminous Light.

Svabha Liṅga, 3. L.

Ś

Śabda, 87. Sound.

Śabda Brahnavādi, 87, 154. The Pūrvamimāmsaka.

Śaivāgamas. The 28 works of the Śaivas revealed by God.

Śaiva-Siddhāntam. The philosophy of the Āgamas.

Śaiva, 191. A follower of Śaiva Religion.

Śakalar. One of the three orders of souls.

Śakti, 122, 158. Power of God.

Śakti-bheda, 184. Different kinds of Śakti.

Śambhu. God Śiva.

Śaṅkara, 56. } One of the com-
Śaṅkarāchārya. } mentators on the
Brahma Sūtras and expounding
the Ekātmavāda Theory.

Śāntikalā, 132. } See Kalā.

Śāntyātitalā }

Śivam, 20, 160. God.

Śeshvara, 29, 30. Theistic school of philosophy.

Śivaliṅga. The symbol of God.

Śivaloka. Brahmaloaka or the Heaven in which final Bliss is secured.

Śivajñāna. Divine Wisdom or knowledge.

Śivajñānabodham. The famous Āgama work translated by Saint Meykaṇḍadeva into Tamil.

Śivāgamas. The books revealed by Lord Śiva.

Śivajñāni. One who has attained to Śivajñāna.

Śivajñāna-yogi. The famous Tamiḷ Grammarian, poet and philosopher and author of commentaries on Śivajñānabodha and Siddhiyār.

Śivāchārya. Teacher of the Śaiva faith.

Śiva-sama-vādis. A school of Śaiva philosophy.

Śivārpaṇa. Dedication.

Śiva-tatva. See Tatva.

Śiva-sat. God as Sat and knowledge.

Śrī Kāśivāsi Sentināthaiyar. The great Śaivite writer, who has translated Śrīkaṇṭha's Śaiva Bhāṣhya on the Vedānta sūtrās into Tamiḷ.

Śrīkaṇṭhar. See Nilakaṇṭha Śivāchārya.

Śrī Pañchākshara. The sacred mantra of five syllables; Nama-Śivāya or Śivāyanama.

Śuddha. Pure.

Śuddhāśuddha māyā. Called also Aśuddha Māyā composed of the Vidyā tatvas.

Śuddha māyāśakti, 132. Material power of God composed of the Śiva tatvas.

Śuddhāvasthā. Pure condition of the soul freed from matter.

Śūrāpadma, 117. The Aśura destroyed by God Kumara.

Śvetaja, 33. Born from sweat.

Śvetāśvatara Upanishat. One of the principal Upanishats forming one of the Pañcha Rudra.

Śvetāmbara. A sect of the Jains.

T

Tādātmya, 163. One becoming the other.

Taijasa, 181. One of the evolutes of matter or Prakṛiti.

Tamas, 80. See Guṇa.

Tanmātras, 181. See Tatva.

Tantra, 5, 8. One of the divisions of Āgama Pramāṇa.

Tapas, 67. Ascetic practices.

Tārkikas. Logicians.

Tārūkāvana, 91. The forest where certain Ṛishis performed Tapas and where they were vanquished by God as Bhikṣhāḍana.

Tatpurusha. One of the Brahma mantras.

Tatvamasi. One of the Mahā vākyas. 'That Thou art.'

Tatva. Are evolutes of matter or Māyā divided into 36 classes. The highest is called Śuddha-māyā or Kuṇḍila or Kuṇḍalini Śakti. From this there are five Tatvas called Śiva Tatvas. The middle most is called Śuddhāśuddha or Aśuddha māyā with seven evolutes like Kalā etc. From one of these arises Aśuddha māyā or Mohinī, Mūlaprakṛiti or Prakṛiti, or Pradhāna with 24 gross evolutes from Buddhi. See the Table of Tatvas.

Tatvatrayam. A text-book of the Vaishṇavas.

Taittiriya Upanishat. One of the principal Upanishats.

Tāyumanavar. A great Tamiḷ Saint of the 17th century.

Tirodhāna. A power of the Lord which veils the souls.

- Tirobhāva Śakti. The same.
 Tirobhāva. Same as above.
 Tiruvāchakam. The famous work of St. Māṇikkavāchakar.
 Tiruvaṇṇāmali. The famous place in South Arcot District where in the Shrine, God is worshipped as Fire.
 Tiruvādavūrār purāṇam. The history of Saint Māṇikkavāchakar.
 Tiruvaḷḷuvar. The great Tamil moralist, the author of the Sacred Kuṟaḷ.
 Tiruvaruṭṭpayan. One of the fourteen Siddhānta Śāstras.
 Tirumantram. The famous work of 3000 verses composed by St. Tirumūlar.
 Tirumūlar. One of the 63 Śaiva Saints.
 Trodayi. Same as Tirobhāva.
 Tripadārthas. The three entities Pati, Paśu and Pāśa.
 Tripura asuras. The Asuras with 3 forts vanquished by God Śiva.
 Tripura sambhāram. The destruction of Tripura.
 Trimūrti, 157. The Trinity.
 Tryambaka. The Three-eyed.
 Turiya, 95. The fourth condition of the soul, beyond Sushupti.
 Tiriyāvasthā. The same.
 Turiyātita. The fifth condition of the soul
 Turiyātita avasthā. The same.

U

- Umā, 40. Goddess Pārvati.
 Umāptiśivāchārya. One of the 4 Śāntāna Āchāryas and author of 8 out of the 14 Siddhānta Śāstras.

- Umā Haimavati. Daughter of Himōtparvata Māhārāja.
 Upadesa; 5. L.
 Upadesam. The spiritual instruction.
 Upāsana, 238. Worship.
 Upamāna, 3. L.
 Upameya. L.
 Upamanyu. The Rishi who gave initiation to Śrī Kṛṣṇa.
 Uttama. The Highest.

V

- Vāch. The evolutes of matter from Śuddha māyā.
 Vādanā. Same as Vedanā. Sense experience.
 Vāmi, 12. } Follower of Vāma
 Vāmachāri. } mārga
 Vāmana. The Dwarf incarnation of God Viṣṇu.
 Vaikari. One of the Vāchs.
 Vāmadeva. A Vedic Rishi.
 Vāraṇāsi. Kāsi or Benares.
 Vāsana. What becomes attached to man as a result of sense experience or Karma.
 Vāsanamala, 241. The same.
 Vaikari vāch. One of the Vāchs.
 Vaibhāshika, 24. One of the followers of Buddha.
 Vaiseshika. One of the 6 systems of Hindu philosophy.
 Varna. Caste or colour.
 Vaikuṇṭam. The abode of God Viṣṇu.
 Vāsuki. The serpent with which as rope the Gods churned the milky ocean.
 Vāsudeva. God Viṣṇu.
 Vasana-liṅga-anumāna, 8. L.

Vāyu. Air or Wind.

Vāyu-purāṇa. One of the eighteen purāṇas.

Vāhini. A river.

Vāyu-samhitā. A portion of the Vāyu purāṇa or Śiva Mahā Purāṇa.

Veda, 46. The Highest authoritative book among Hindus.

Vedanā. Same as Vādana.

Vedana skanda, 26. See Vādanā.

Venāntins. Usually those who are Hindu Idealists.

Vibhu, 204. Omnipresent.

Vidyā, 179. } See Tatva.

Vidyā-tatva. }

Vijñānaskanda, 26. One of the elements according to Buddhism.

Vijñānamayakosa, 94. See Kosa.

Vijñānakalars, 222. The Highest order among souls possessing only Āṇava-mala.

Vināyaka, 1. God Gaṇeśa.

Vindhu. The 2nd of 36 Tatvas.

Vinaya. One of the canonical works of Buddhists.

Viruddhabhāṣhā. Absurd language.

Virabhadra. A manifestation of God Śiva who destroyed the Daksha's sacrifice.

Vishṇu, 114. One of the Hindu Trinity.

Visvādhika, 139. God who is beyond the world.

Visvakāraṇa, 140. God who is the cause of all.

Visvāntaryāmi, 140. God who is present in all.

Visvasvarūpi, 140. God who is the form of all.

Visesha, 5. L.

Vivartana, 88. Vivarta, one of the idealists schools, who say souls and the worlds emanate from God.

Vipaksham, 6. L.

Vratam. Fast.

Vyatireka-anumāna, 6. L.

Vyāpakatvam. Omnipresence.

Vyavahāra. As opposed to Pāramārthika; relatively.

Vyāpaka, 4, 205. Omnipresent.

Vyāpti, 4. L. What is contained.

Vyāpya, 4. L.

Y

Yajña, 64. Sacrifice.

Yajurveda. One of the four vedas.

Yama, 131. One of the 8 kinds of Yoga.

Yoga, 71. Psychical and Spiritual practices of eight kinds, see full description in p. 131.

Yogapāda, 8. See mārga.

Yogi, 6. One who practices Yoga.

Yogāchāra, 24. One of the schools of Buddhism.



ERRATA.

PAGE	LINE	FOR	READ
4	31	antecedentn on-existence	antecedent non-existence
29	11	insensient	insentient
33	7	animal's	animals'
47	21	aud	and
50	21	delusian	delusion
66	1	Statemeet	Statement
69	7	wtih	with
71	35	conld	could
76	4	excllent	excellent
78	35	rhe	the
79	10	cnclussions	conclusions
83	17	intelligeut	intelligent
84	29	sourse	course
88	27	snbstance	substance
100	17	rea	real
101	3	in	it
103	23	presense	presence
111	8	fs	is
115	23	everyhere	everywhere
119	21	cerainly	certainly
121	12	familirize	familiarize
123	8	Goden	Golden
124	9	succssion	• succession
126	14	mnst	must
130	35	forme	from
139	32	Arul-Sakri	Arul-Sakti
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143	Heading A. I.		A. II.
143	7	Rig Vsda	Rig Veda
143	27	drscribed	described

ERRATA

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152	28	down words	downwards
156	23	of of Vimarsa	of Vimarsa
162	22	the	the
162	27	people	people
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166	35	Parcchchā	Parechchā
171	Heading A. III.		A. II.
172	3	Devotin	Devotion
182	2	from	or
188	11	vsrse	verse
191	28	moderare	moderate
198	2	conscirus	conscious
204	33	in	is
207	24	differen	different
207	26	wiil	will
213	20	buld	bulb
213	24	Snch	such
223	25	th	the
229	21	uot	not
230	17	hy	by
231	12	explaineg	explained
231	27	assnmed	assumed
232	2	eyery	every
232	13	Reding	Reading
242	15	wlthout	without
243	24	by	as
260	4	forom	from



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